

# Christian Faith — and Life —

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Vol. 45

JANUARY, 1939

No. 1

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## Peace Is Love

WHEN centuries ago, across Judean plain,  
Rang out the angels' song, the glad refrain,  
"Peace on the earth! To men of God, good will!"  
That was no dream, no echo from the hill,  
But prophecy Divine.

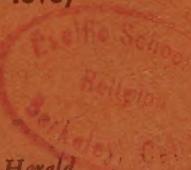
The centuries passed by. Wars did not cease  
Though men of many nations strove for peace,  
Until one August day beside the Seine  
Again rang out another brave refrain—  
The pact that law should guide.

Ten years have gone. And still war fills the air;  
Men fight 'gainst brother men, and none do dare  
To free themselves from greed and hate and sin,  
To let the peace of God come flowing in,  
To make His will their goal.

For peace can only reach the world through love;  
There need be no defense, for God's above.  
The prophecy Divine of peace on earth  
Is simple as the Love that gave it birth.  
Love only can bring peace.

—Elizabeth Meredith Lee, in Zion's Herald.

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1939



# CHRISTIAN FAITH AND LIFE

Continuing Bible Champion, Sermonizer, etc.

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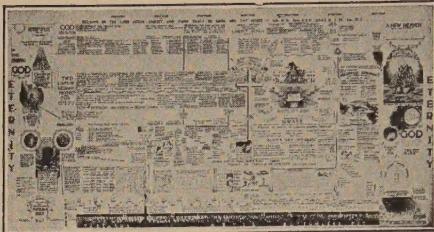
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# Christian Faith and Life

Combining *The Bible Champion* and *The Essentialist*

Volume 45

JANUARY, 1939

Number 1

## EDITORIAL

### The Integrity of the New Testament Witnesses

(Copyright 1938, Research Science Bureau)

**I**N the first study of this series we have shown by an appeal to the laws of evidence, that the New Testament records are legally unimpeachable. In the eyes of the law these documents must be received as evidence and Christianity accepted and established on their record, unless fresh evidence can be produced by the objector to this position. Since these documents meet every requirement of modern law according to the accepted rules of the presentation of evidence, the Christian is protected by this law from any further need of defense of the Scriptures.

Thus the opponent of Christianity is faced with the necessity of choosing one of two alternatives. Either he can bring forth fresh evidence to show that these documents are not reliable, or he can impeach the testimony and credibility of the witnesses who have produced these records with which we deal.

Since the attempt to set aside the value and force of the four Gospels has met with total failure, and since the critic is not willing to change his prejudiced position and make his thinking conform to the evidence, the enemies of Christ have adopted the second alternative.

They are basing their present objection to the reception of Christianity on

the important point of the character and integrity of these witnesses. Admitting that the Gospels were written by eyewitnesses, the neo-critics demand to know how we can be assured of the credibility of those witnesses. They maintain that it is too late to cross-examine these witnesses now, therefore accepting their utterances is a matter of faith, and not evidence.

To this objection there is a two-fold answer that may be presented. First, the credibility of the witnesses themselves is bound up in the question of the integrity of Jesus Christ.

Their testimony is presented before the court of human inquiry by the Son of God. He chose them personally.

Remembering His singular honesty, it is highly important to consider the purpose of the choice of the twelve.

In terms of direct finality the Scripture states that they were chosen to be witnesses of the events of His ministry, and particularly of His resurrection.

The transparent honesty of Jesus of Nazareth shines through every record of His earthly conduct. No faker was He. When He wrought a miracle of healing He picked a ruler of the land and performed His miracle in the glaring light of the publicity that beats about those who are seated in high governmental positions. As a parallel in-

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stance, we doubt if any fake healer of our generation would attempt a fraudulent demonstration of his power in the family of a governor or that of the president himself! Public scrutiny is too intense when it touches the lives of the prominent citizens of our land. In the healing of the daughter of Jairus, Christ established His honesty of purpose as no great public leader had done before Him or after Him.

So also when Jesus was choosing witnesses to His miracles, He took men who were too shrewd to be deceived. Generally they were men who were specialists in the field in which the Saviour intended to perform. To illustrate this point, we remind you that the miraculous draught of fishes occurred in the eyes of men who were themselves professional fishermen. They knew the contours of the lake and the deep places where success in their craft might be expected. When they followed the simple directions of the Saviour when He commanded them to cast their nets in a place where they knew fishing was generally useless, He won their respect, admiration, and belief by performing a supernatural work that they of all men were most capable of judging.

Again, the miracles of healing wrought by the Saviour were investigated by a practicing physician. To show the clear-cut honesty manifested in such conduct, we might point out that the alleged cases of healing in the cult of Eddyism today are never submitted to the medical profession for their authentication!

The Gospel witnesses were *sponsored* by Jesus Christ. He is called the "Perfect Man," the "Great Teacher," the "World Leader." His witnesses are presumed to be as honest, credible, sincere, and honorable as was He.

Again the burden of proof to the contrary, according to the clear laws of evidence, devolves upon the objector. If the credibility of the witnesses is questioned it is also necessary to question the character, sincerity, and honesty of Him Who is the sponsor of those witnesses.

The second reply to this objection, however, takes longer to present. The witnesses *can* be cross-examined! Later we shall proceed to do that exact thing. At present we merely set forth the foundation and procedure of that cross-examination.

It is self-apparent that if these witnesses had been false or unreliable historians they would not have committed themselves on so many particulars. The success of a lie depends in large measure upon its simplicity. A bald, bold, generalized statement may be able to carry itself even though it is untrue. It is a known phenomenon, however, that every detail added to the general structure of a false account decreases the possibility of the success of the fraud. All lawyers know that when a story is told naturally, ingenuously, with minute details freely introduced, they are probably listening to the unvarnished truth of the matter. Skilled and able deceivers do not commit themselves on minute matters and minor particulars if they hope to succeed in a deception.

Also, had these witnesses been in a united conspiracy to perpetrate a public fraud, they would not have given the people of their day and the historians of our times so many chances to check them up. Running through the Gospel narratives is a continual thread of minute historical references that are of tremendous weight and value in the examination of the credibility of those records. Capable and able historians of that generation have left us a clear account of the secular history of that time. The apostles of the New Testament have woven their narrative about those known and accepted historical incidents and have given us an opportunity to examine their general fidelity and truthfulness, which is absolutely unimpeachable.

Again, false witnesses would not have foolishly supplied on every page of their narrative the material for the cross-examination which would inevitably disgrace them if subjected to a careful scrutiny. Intimate details of every event

are voluminously applied by the writing apostles, and we are challenged by their very attitude to cross-examine their testimony. It is not true that it is too late for such cross-examination. We can today conduct a shrewd, careful, legal search into the value of their testimony, and as these studies proceed we shall attempt to do so. Now, however, we look only at their credibility and their authority to speak.

**I**N introducing his record Peter argues for the credibility of all these witnesses in these exact words:

For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, *but were eyewitnesses of his majesty.*

The question naturally arises, "Who were these eyewitnesses? How capable were they of observing these events, and what was their special training for the recording of that which they had observed?"

Let us begin in a chronological fashion by looking first of all at the man called Matthew. He is also called Levi in the Scriptures, and was a Galilean Jew. We do not know the city of which Matthew was a native, but every other essential fact about him is known to the scholars of our generation. This man had a rather important position in the government of his day. He was a customs officer in Capernaum, in the territory of Herod Antipas. In this capacity he was not really a Roman official, but was a minor official in the Galilean government, being enlisted in the service of the tetrarch of Galilee. He was undoubtedly a subordinate officer belonging to the class called "portitores." These were helpers or assistants to the uppertax gatherers who in turn were called "publicani." These latter were the men who farmed out the taxes that were gathered for the Roman government from all of their conquered territories.

Matthew's duties were various and voluminous and his powers and authorities were extensive. His primary busi-

ness was to gather revenue for the crown and therefore he is referred to sometimes as a publican or tax-gatherer. The taxes and assessments that were levied within his district were gathered by him. In addition to that, all duties and customs on goods or persons passing in and out of his province via Lake Gennesaret were under his authority. While engaged in this business of gathering revenue for his government he was called by the Lord Jesus and forsook his prospects of a fortune to follow the Messiah.

This ready acceptance of the call of the Master would indicate that he belonged to that group of publicans and sinners who throughout Galilee and the general territory occupied by men who possessed a Messianic hope, looked to Jesus with longing and faith. Later, having satisfied his own heart and intellect concerning the honesty and Scriptural credibility of the Messiah, he gave a feast in his own house in honor of Jesus and invited other publicans to hear the new teacher. This event is recorded by all three of the synoptic writers. Mark and Luke say that the feast was held in Levi's house. Matthew Levi himself tells of the feast, but does not name the host. This fine touch in the narrative is an evidence of modesty and humility such as would be expected from a man of humble heart, not writing in the first person.

It cannot be gainsaid, according to the light of later research, that Matthew, whose Gospel comes first in the New Testament, wrote first in point of time. Dates for the writing of Matthew's Gospel have been given all the way from 37 to 64 A.D. Undoubtedly the earlier date is the more credible. It is highly improbable that the Christians were left long without authentic and complete accounts of Jesus' life and His teachings. The hearts of the apostles were burning with a desire to tell the things that they had seen. By the time Luke wrote, innumerable written records were in existence setting forth va-

rious episodes in the life and teachings of the Saviour.

The repeated suggestions in the Gospel of Matthew which manifest a state of persecution at the time of the writing, are a strong argument for the early date of its production. It may also be noted that the titles of sanctity ascribed to Jerusalem in Matthew's Gospel were not customarily ascribed at a later period.

Also, Matthew shows forth a high veneration for the temple not generally found at the close of the century. Herod seems to have been still alive when Matthew wrote, and Pilate was evidently still governor of the territory. A late date for the Gospel of Matthew has never been established on credible evidence. Modern research combined with ancient tradition establishes the fact that the Gospel of Matthew is the first one written, and that it came into existence very shortly after the resurrection of the Saviour.

So concerning the nature and value of his testimony, we need only refer to the character, the training, and the national background of this witness. All these factors add to the value of his record. In his life and experience there is no one single event or characteristic that would weaken the value of his testimony.

In the first place, he was a native Jew. He knew the opinions, the customs, and the ceremonies of the people of Israel. He knew their expectations and their hopes, and above all else, Levi was deeply learned in the sacred writings of Israel. That means that he was reared in the Messianic hope that was steeped in the prophecies of the coming Saviour. At any time Jesus departed from the historical preview sketched by the prophets and to which the acceptable Messiah must conform, Matthew would be instant to check such a discrepancy.

Also, he was a man of plain living, possessed of vast common sense. Although his principal education had been in the text of the Old Testament, which

was customary for the Jews of his day, he was also a master of the Greek language, which was common to all men at the time Matthew lived. In addition to his knowledge of Hebrew and Greek, both of which might be called his native tongues, there is evidence that he possessed an exhaustive knowledge of the Aramaic language.

Matthew was well acquainted with the common "current assertion" to which the law gives authority. The events of those stirring days were known to him with an intimate knowledge such as no modern student could possess. The sub rosa currents of unrest, the mutterings of rebellion against Rome, and the hopes and aspirations of a people who never took kindly to Gentile dominion, were as the breath of his nostrils.

But above all else, Matthew knew men. He was a master of practical psychology. In this regard special attention is due his occupation. It must be remembered that Matthew was engaged in no mean task. The Roman conquerors were greedy for revenue. Their tremendous standing army, which was necessary to maintain their grip on a far-flung empire, absorbed finances as a thirsty desert drinks water. Rome laid as heavy a burden of taxation on every conquered territory as the people could possibly bear and still live to produce more revenue. From the Asiatic provinces, of which Judea was one, she collected more than twenty-two million dollars a year. Galilee was crushed with a burden of taxation such as modern men do not experience.

In addition to the ordinary customs and levies there was a sales and transportation tax on all items consumed in the province, or en route through the province. This tax might equal twelve per cent. of the market value of the goods. There was also a special land tax which all who possessed real estate were forced to pay on demand. Perhaps the most unpopular tax was that which was called "capitation tax." Literally,

a tax was levied against a man for possessing a head! Without intending any pun, but to call attention to the ruthless brutality of that day, we need only say that the penalty for failing to pay the capitation tax was decapitation. A citizen of that land paid the government for the privilege of having a head, or he lost his head to the government.

Against that background it must be remembered that Judea was a conquered province. Taxes were paid by the children of Israel with extreme reluctance, to a conqueror whom they hated. Such commerce of the country as was not in the hands of Jews was largely in the hands of Greeks. The Greeks of antiquity are proverbial for shrewd deceit and business sharpness. There is an old proverb of the East which says, "One Armenian can skin three Jews in a business trade, but a Greek can best four Armenians."

So the task of Matthew was not simple. He must be able to detect fraud and evasion instantly. Every trick, every subterfuge, and every wile that fraud and dishonesty could suggest to an embittered people who counted it a worthy thing to defraud a despotic government, was known to the man Matthew. *The honesty of Jesus Christ was never more manifested than when He picked such a man to be a witness of the strange and startling events of His Messianic ministry!*

Could Matthew have been deceived by a demagogue?

Could fraudulent miracles and fake healings have escaped the shrewdness of a man with *this* background and training?

The sincerity of Jesus Christ and the credibility of Matthew both stand attested by a simple and honest examination of the character and integrity of this one witness.

As we read the record of Matthew it strikes us at once that he wrote with conviction of events that he had personally witnessed. He stresses facts of peculiar interest to Israel, and there-

fore it is generally conceded that Matthew wrote for Jewish readers.

He brings out the fact that Jesus fulfilled the prophetic pattern established for the coming Messiah.

He stresses His lineage through the Davidic line.

He calls attention to the fulfillment of the prophecy that Messiah would be born in Bethlehem.

He quotes the prophecies in their exact rendition, as when he uses Isaiah 7:14, and states that it was completely fulfilled in the miraculous birth of the Saviour.

The history and career of Matthew are the most striking, unshakable evidence of the integrity of the New Testament witnesses that modern man could demand. In any court of law he would qualify as a witness.

So here we have in the first case, a shrewd and able observer who wrote an eye-witness account of the events upon which Christianity proves her case. There is no present way in which he can be refuted. His material is so detailed and specific as to admit of cross-examination. This cross-examination has been applied to his writings in an exhaustive manner by the bitterest enemies of Christianity. As a result, we could rest the case for Christianity upon Matthew's record alone.

The law of Israel was similar to that of our modern day in demanding a certain multiplicity of witnesses. Jesus, well versed in that law, never evaded that law, but honestly sought to make His mission clear, resting His case on such evidence as would stand every test of man's demand. In fact, He Himself quoted that law when He said, "in the mouth of two or three witnesses every word may be established."

In conformity to this legal demand Jesus was always careful to provide Himself with the requisite number of witnesses.

Thus when Jesus ascended the mount of transfiguration to be glorified in the eyes of His apostles and to talk with

the heavenly witnesses concerning His forthcoming death on Calvary, He took with Him Peter, and James, and John. When He entered into the chamber of Jairus' daughter to raise the maid from the dead, He had with Him the requisite and legal number of witnesses. His own sense of fairness, coupled with His desire to present to the world an unimpeachable case for salvation through His Name and grace, led Him to establish twelve witnesses as the number qualified to establish the fact of His resurrection.

Therefore when the faithless Judas was driven to suicide by the pangs of remorse, the remaining eleven apostles sought one who had witnessed the resurrection to fill up the required number.

Matthew, then, is ably buttressed by sustaining witnesses. It would be profitable for the reader if time and space permitted an exhaustive study of each of the other three who wrote their own eyewitness record of the events dealt with by Matthew. Instead, we shall bring a brief and concise summary of those whose testimony is equally authoritative.

**I**N the early days of the foundation of the Christian church there was a man by the name of Barnabas who was himself an apostle, and at whose home Christians often assembled. Paul the Apostle was a constant visitor there and was a frequent companion of the Apostle Barnabas. This Barnabas had a sister whose name was Mary, who in turn had a son. The Hebrew name of this son was John, but as a gesture to the Greek populace, John, son of Mary, assumed the Greek name Mark, conforming to a common custom of his day.

According to the reliable and credible traditions of that day, Mark, surrounded by the Christian influences that centered in the home of his mother, was brought into contact with Peter the Apostle, and by him was converted to Christianity. This young man, John Mark, wrote the record of the events of the life of Jesus Christ as the amanu-

ensis for Peter. There is no historical reason for doubting that the second Gospel, though written by Mark, was transcribed in his stenographic character, and contains the record that Peter refers to in his later epistle.

Certainly, no man of his generation was more capable of acting as historian of the events that he transcribed, than was young Mark. He was steeped in Christian evidence and was able to check the accuracy of Peter's dictation. Mark had been the companion of Barnabas and Paul on their journey from Jerusalem to Antioch. He had also been the companion of Timothy, and journeyed to Rome at Paul's own request. History assures us that Mark also accompanied Barnabas to Cyprus, and was with Peter in Asia.

Later in his life Mark resided in Egypt while Peter was at Babylon, which is now part of the city of Cairo. It is established on highly credible evidence that Mark dwelt at Alexandria as bishop of that region, and the Coptic Church of Egypt claims its descent from the ministry of Mark. So although he acted purely as an amanuensis, he had abundant opportunity to investigate the case of which he wrote.

Be it remembered that no modern critic can so qualify. If it is objected that Mark should be discarded on the grounds that he only records events that were reported to him, how much greater should be the objection to the opinions of a critic of the twentieth century, who is many hundreds of generations further removed from the event than was Mark, the historian.

Undoubtedly he wrote for Gentiles, and especially for Romans. His manuscript is interspersed with explanatory notes which would be utterly useless and needless in a document written for Jewish readers. He introduces numerous phrases from the Latin language, and the united opinion and testimony of the ancients is that this second Gospel was written for Romans to read.

It used to be objected that the Gospel

of Mark was merely a redaction of the writings of Matthew. No capable scholar of our generation would attempt to sustain such an erroneous idea in scholarly debate. Mark wrote independently of Matthew, and wrote at Peter's dictation. Thus he frequently deviates from Matthew in minor particulars such as the order of time and arrangement of facts.

Matthew closes the Olivet discourse with the parable or prophetic account of Christ's kingly judgment on the nations because of their treatment of Israel. The last words are a solemn injunction of everlasting punishment for the wicked, and everlasting life for the righteous. Mark, however, closes his account of the discourse with the famous admonition to watch. Mark has incorporated into the Gospel that bears his name many minor incidents not given by Matthew in his account of the same events. Conversely, Mark omits certain matters that Matthew considers important in the narrative.

It must be strictly noted here that there is internal evidence of the lack of collusion between these two men in the giving of their testimony. Peter, also an eye-witness as was Matthew, tells how he saw the same events. In these two records there is no contradiction, just independent observation and reporting such as any skilled jurist would expect from honest and accurate witnesses. If Matthew and Mark agreed in precise exactitude on every detail of their testimony, collusion would be apparent to any intelligent observer. It is just this minor independence of testimony that lends the most tremendous value to the records of these two men.

So also is the case with the Gospel as given by Luke. Luke was undoubtedly a Gentile. Converted in his early youth to Judaism, he, too, became learned in the Hebrew Scriptures and was thus prepared for his conversion to Christianity. He was undoubtedly influenced by Paul the Apostle in their intimate contacts and fellowships. He

journeyed often with Paul on his missionary enterprises, and was his companion at Rome in the two years' imprisonment there. It cannot be questioned that Luke also wrote his Gospel for Gentile readers, but while Mark wrote for the Roman populace, Luke seems to have aimed his style and record to appeal especially to the Greek culture and philosophy.

Christian antiquities in their most reliable sources bear record to the fact that Luke did so write. In dedicating his document to a Greek, he follows the Gentile fashion of tracing the lineage of Jesus back to Adam.

He incorporates data valuable to Gentiles but familiarly known to Jews throughout the entire length of his manuscript. He also follows the Gentile custom of marking eras of history by the reign of emperors.

There are many, many unique matters introduced in the Gospel of Luke, all calculated to influence Gentiles to turn to Christ. Among such there are the parables of the publican and the Pharisee. There is the beautiful parable of the lost piece of silver, and the superb message of the prodigal son. With master strokes he makes a strong appeal to the Greek mind by delineating in detail the visit of Christ to the home of Zaccheus. It is Luke who introduces with tender passion and mighty power the pardon of the penitent thief.

In many trials of fact, it is customary in the courts of our day to introduce expert testimony. In anticipation of this demand of the law of our time, the Holy Spirit presents the evidence of a physician. It is not only stated in the New Testament that Luke was a physician, but the fact is manifested in many internal evidences and proofs in the third Gospel. Luke unconsciously displays a deep familiarity with the medical terms of his day and time. He introduces evidences of ecology. There are unconscious introductions of symptomatology and such minor details as only a physician would count important to the narrative.

Dr. Luke made a particular study of the miracles of healing as a medical man. Being alive in that generation and having opportunity to examine not only the objects of these cures but also the witnesses to the events, he qualifies as an authority. In a word, he ought to know, and no living man can dispute his authority.

By way of illustration, we remember an interesting conversation with a young interne that we met in a Detroit hospital. With the calm assurance of those whose diploma is still damp with the ink of signatures, he stated that with the authority of a medical education he rejected on scientific grounds all the miracles reputed to have been performed by Christ.

When we questioned him concerning some of these miracles he was so hazy on their details that we pressed our examination to the point where he finally confessed that he had never read the New Testament record of those details!

The question of authority resolves into a simple proposition, namely: Whose opinion shall be accepted by the honest student of our day? Shall we heed Luke, the investigator who was alive and made a scientific inquiry into these events, or shall we listen to the modern skeptical "scholar" who is confessedly ignorant of the details wherewith he deals?

Luke states his authority for writing, when he professes to have had a "*perfect understanding of all things from their very beginning.*" The phrase that is so translated in our English version is a Koine phrase of specific and peculiar meaning. According to the authority of James Hope Moulton, the technical meaning of Luke's phrase is simply "first-hand information." That is to say, he was an eye-witness of the events with which he deals.

We have no detailed historical record of Luke's conversion. According to the best known sources, it probably resulted from the resurrection of Jesus Christ and his own close study of the

matters wherewith he deals in his historical document. In respect to Luke's testimony, may we quote this law of evidence:

The results of inquiries made under competent public authority concerning matters in which the public are concerned, possess every legal attribute of an inquisition and as such are legally admissible as evidence in a court of justice (*Phillips on Evidence*, p. 95).

In the light of this legal procedure, Luke's strong title to credence is unshakable. His narrative is the work of a contemporary historian. It is the careful inquiry made by a man of science, intelligence, and education, concerning matters he is particularly competent to investigate. Much of his material consists of the personal observations of a physician concerning matters in his own field. This inquiry resulted in a written testimony drawn up for a prominent person in high public position whom it was neither easy nor safe to deceive. Consequently we have a document "possessing all the moral and legal attributes of an inquest of facts entitled to be adduced as original, competent, and satisfactory evidence of the matter dealt with." Of all the Gospels, none is more authoritative, credible, and convincing than that of the Gospel of Luke.

IN equally brief fashion it is a matter of great satisfaction to glance at the authority of the fourth witness, who bears the name of John. This writer was a son of Zebedee, who seems to have been a wealthy fisherman of Bethsaida. The family owned their own vessels and had hired servants in their employ. It is evident from the contents of the narrative that John possessed great influence with the high priest and therefore he must have moved in high political and social circles.

John was the youngest of the apostles and is referred to as the most beloved. He had an intimate and close association with the Saviour that admitted him to scenes and episodes that the others sometimes missed. The fact that

John's mother was a follower of Jesus, coupled with the manner in which Christ committed His mother to John's care at Calvary, testify to an intimacy that was unusual in the extreme.

John was with Peter and James at the resurrection of Jairus' daughter.

Again he was with these two apostles on the mount of transfiguration.

In Gethsemane the Saviour took these same three men to comfort Him in His hour of agony.

John was the first at the sepulchre following the resurrection and was present at the several appearances of Jesus when He came forth from the dead.

The value of any testimony turns on the authority of the witness and his knowledge of the subject. John is the greatest possible authority that the world could expect or demand. Is there any living man who can refute the record of John the Apostle? Not in the eyes of an honest court, legally constituted, and proceeding to its conclusions under the exact demand of the laws of evidence!

But the motives of a witness also enter into the question of the value of his integrity. It is proper to ask why John wrote. In an honest, straightforward, sincere fashion he tells us in these words:

But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

The purpose of John is thus honestly expressed. At peril of his own life he wrote to convince you that Christ was the Son of God and your Saviour, that you might escape eternal judgment.

Therefore when refutation of John's testimony is attempted, it is only fair to ask the underlying reason for that refutation. If John wrote that we might believe and be saved, then it is a self-apparent fact that those who dispute John and set aside his testimony, do so that we might believe *not* and so perish eternally!

Nowhere else in modern thinking is the dishonesty of criticism so blatantly

apparent. Disguising their purposes with honeyed words and posing in the guise of friends, the ministers of Satan would win us to a rejection of Christ, that we might condemn ourselves to eternal loss.

Let the reader ponder the clear significance of John's honesty as contrasted with the dishonesty of his critics. The honest straightforwardness of John is completely wanting among those who seek to set aside his testimony.

John was the last of the apostles to write. Some time between the years 68 and 98, the man who knew the most about the life and ministry of the Saviour wrote an independent account of those events. Not contradicting the other three in any detail or incident, he nevertheless adds additional information that is highly valuable to an honest inquirer. He was evidently moved to write his record to supply certain facts that were omitted by the other three writers, and hence he *supplements* their testimony.

To show conclusively the value of that testimony, may we note three points of the law of evidence: (1) In trials of fact the proper inquiry is not whether it is possible that the testimony may be false, but whether there is sufficient probability that it is true. (2) A proposition of fact is proved when its truth is established by competent and satisfactory evidence. (3) In the absence of circumstances which generate suspicion, *every witness is to be presumed credible until the contrary is shown, the burden of impeaching his credibility lying upon the objector.*

In the light of these legal demands which we shall later examine in detail, we have in the first four books of the New Testament, *not* four Gospels, but one Gospel presented by four independent witnesses, whose integrity is attested and whose evidence cannot be refuted.

It is highly probable that their record is true, as they died to defend their thesis.

They have produced competent and satisfactory evidence, according to all the demands of honest court procedure.

Since no single circumstance has ever been established that generates suspicion against them or their testimony, their credibility is established until such time as the objector can impeach it with overwhelming proof.

Let him who can do so step forth and produce this proof! In the interim, the four witnesses are sheltered behind the shield of the law—and their record is final.—*Harry Rimmer.*

## Theology at Wheaton

**P**REPARATION of Christian leaders, which for three-quarters of a century has been Wheaton College's distinct ministry, continues this year with new opportunity for graduate work in theology.

For years many of the conservative seminaries of various denominations have drawn more students from Wheaton College than from any other institution. The demand for graduate training on the campus increased until in the fall of 1936 a graduate program in Christian education was introduced leading to the Master of Arts degree. In the fall of 1937, Mr. John Dickey, Jr., prominent Christian attorney of Philadelphia, died, leaving a portion of his residual estate for the establishment of a theological course at Wheaton. This program was inaugurated in January, 1938, and this fall eleven young men are enrolled for graduate work in theology.

To meet the need of students unable to take a full seminary course, an undergraduate program has been arranged whereby a student may earn a Th.B. de-

gree in five years. This work is not to be confused with the standard three-year graduate course, but the work is patterned after a similar program carried on by various institutions and leading to the same degree.

For those desiring graduate work, a two-year program has been introduced leading to the Master of Arts in Theology. Since this is not a degree restricted to the field of theology, it is not to be confused with the Th.M. and other theological degrees offered in various seminaries.

This new work is offered on the same high standard which has obtained for Wheaton a widely-recognized standing in the educational world. Colleges and graduate schools have for years accepted Wheaton's credits without question where students have taken courses necessary to the advanced work being pursued, and Wheaton's graduate theological courses will be accepted by accredited institutions on the same basis.

No plans have been made as yet for a third year of theological work on the graduate level, but it is possible that such work may be added at some future date, in which event Wheaton College will offer the standard three-year graduate degree Bachelor of Divinity.

The entire resources of the College are available for the graduate program, and Wheaton's faculty in this field will compare favorably with that of any institution in the country offering work on the same level. The work is strictly interdenominational in character and is governed by the same doctrinal standards as have characterized the College for many years. Though only one per cent of the student body is enrolled at present for graduate work in theology, yet the library and museum resources necessary for 1,200 students are made available to the theological registrants.

What a freight of information and inspiration each number C. F. & L. brings! What a help to one who is asked for a reason of the hope that is in him.—*Dr. A. L. C.*

# The Messianic Hope

## A King

I Samuel 7:12

AFTER the overthrow of Sihon and Og, who held sway over the country east of the Jordan, Moses had the children of Israel settle the score with the Midianites for their part in the seduction of Israel at the advice of Balaam. They dwelt east of the Red Sea, and it was in their land that Moses dwelt so long. Incidentally, Balaam himself was slain. It was his counsel that led to the Baal-Peor incident, when the plague was stayed by the slaying of Zimri and Cozbi.

Later, under the judges, the Midianites oppressed Israel for seven years, until they were utterly routed, when thousands of them were slain by Gideon's band of chosen men. They seem to have possessed the territory at the head of the Gulf of Akabah and to the west of it, since Shittim must have been located in that general region, and it was at that place that Israel sinned with the daughters of Moab, the Midianites being parties to the attempt to destroy Israel.

In due time the Hebrews conquered Palestine, but they did not overcome their own propensities. They failed to obey the command of God to destroy all the inhabitants of the land, and those that were left among them taught them idolatry of the worst description. It involved sex worship. We under-rate certain phrases in the Old Testament as if they were figurative expressions, whereas they state literally what was actually done by the erring people. The groves and high places were used for lascivious rites and debauchery. Baal-Peor illustrates the situation.

While they were encamped at Shittim, the men of Israel began to associate with the daughters of Moab and joined them in their worship. It is inconceivable to western minds that lasciviousness could be regarded as a religious

service and practiced as such; and yet that sort of thing is still done in India, in the worship of female divinities by rites of the left hand, and it was the form of worship involved at Baal-Peor.

This compound word probably means, "Lord of the opening," and to any one familiar with oriental terms the meaning is significant. It indicates clearly that the god was a sex god and that the worship resembled the phallus worship of Greece and the linga worship in India. The male organ was therefore the god involved, and the chances are that the mountain got its name from him rather than, as now taught, that he was named for the mountain.

Seen only from the surface, the events at Shittim look like cruel and tyrannical transactions. As a matter of fact Moses was driven by a dire necessity to do as he did. Chronic sex disease, such as these women probably had, may lead to the acute form of the disease in another person, and there is nothing more horrible or more disgusting than the ultimate condition of the victim. He becomes offensive to the eye and to the nostrils. He suffers excruciating pain and gradually rots to death. Doctors handle such patients with rubber gloves, and they are kept in the horror ward where no visitors are admitted.

Until recent years there has been no help, if the disease once got a firm foothold; and its nature and characteristics have been strictly taboo in polite society. For that reason alone, the truth about Baal-Peor has been suppressed either from ignorance or from design.

Some thousands of the Hebrew men had been exposed to the contagion, and there was no means of knowing whether any of them had escaped inoculation by the dread virus. Consequently, all had to be slain if the race was to have any chance to continue in vigorous health and be a fit medium out of which the Messianic hope could materialize.

They did not call it that as yet, but they cherished a hope that ultimately became that.

The order went forth to slay every man who had joined himself to Baal-Peor, and it was obeyed. While this was going on, and the people were weeping at the door of the tent of meeting, a Hebrew prince by the name of Zimri brought into the camp a Midianitish princess by the name of Cozbi and proceeded to a tent for the purpose of worship. His effrontery met with a speedy and deserved punishment for Phineas, Son of Eleazer, Son of Aaron, (that is the correct way of spelling such Hebrew names), took a spear and, following them into the alcove, or chamber, thrust them both through in the very act, and "the plague was stayed from the children of Israel"; but "those that died by the plague were twenty and four thousand."

The same sort of physical corruption was present in Palestine, and for that reason none of the inhabitants were to be spared. Sexual purity was a thing unknown in that heathen world, and the general standards in this matter can be perceived by the status of Rahab, since she became a mother in Israel, the mother of Boaz, David's great grandfather.

Criticism of Moses has been plentiful, and condemnation has been visited upon him both by atheists and by agnostics; but they have had no conception of the true situation or of the issues involved. The people of Canaan were not only spiritually dead but were also hopelessly corrupt both physically and morally.

Decency had left them completely, as can be seen by the experiences of Lot at Sodom, when the two angels (messengers of God) came to him at eventide to warn him to flee from the city. Extermination was actually a mercy, because it ended the propagation of a race completely lost to shame. They were past redemption.

That was the general condition; but like everything else there were excep-

tions. Not all of the men and women were diseased with that horrible sex infection, and not all of them were hopeless. Rahab herself seems to have been of a very decent sort for her day, and she was ready to receive Jehovah as her God because of the miracles reported concerning Israel. It is clear that she did so. Again, like a waterlily, which comes up out of the muck at the bottom of a pond, Ruth the Moabitess is one of the beautiful characters of the Old Testament.

Excesses of the sort they practiced shorten life. Somewhere in Lower California there is said to be, or to have been, a tribe of Indians who closely resemble, or resembled, the ancient people of Canaan. Extreme old age overtakes such persons at the age of forty-five, and few live as long as that. An occasional example can be found among our own people.

If you have been tender-hearted and inclined to be sentimental over the "poor tribes" destroyed, repentance is in order. The Bible recounts such matters in the simplest and most direct way; but there is more that can be read between the lines. God never commands anything to be done without a sufficient reason, and He is never unjust. Men forget that they are His creatures, and that they have no claim whatever on His compassion, unless they seek with all their hearts to do His will and obey His commandments.

Any child who presumed to instruct a teacher as to what should be done in school would be condemned out of hand for impudence; but men do not hesitate to try to instruct God as to what He shall do for them, forgetting how presumptuous any such course of action is of necessity.

To distrust God is sin. What is sin? It is a deliberate decision to do something that one knows to be wrong or to refuse to do something that one knows is right. There are sins of omission as well as sins of commission, and guilt attaches to both.

The Greek word in the New Testament, which is rendered by "sin," means

literally "to miss the mark." That seems mild enough, until its implication is realized. It is a figure taken from the use of the javelin, and it implies that the person involved is so utterly useless at throwing it that he cannot even hit the mark to say nothing of making a bull's-eye. The sinner, then, is a complete failure.

The tribes that were to be exterminated were hopeless sinners, and the chances were that all their descendants would be likewise. To prolong a situation like that is not merciful whatever else it may be.

It seems that the people under Joshua were encamped at Shittim when he sent the spies to Jericho; but no one has been able to locate its situation, although it must have been somewhere in Moab. That would be at a distance from Jericho and the Jordan, to the east of the Dead Sea. From there they proceeded to the Jordan after the return of the spies and the events already related took place.

In due time Palestine was conquered, although Israel still had enemies round about them, and the natives spared among them became a source of corruption to the people. They lapsed into idolatry and its attendant sin, and punishment followed time and again. When they were ready to repent, a judge was given them, and he led them out of their trouble to victory.

One deliverer followed another, but none lasted very long, forty years being about the limit except in the case of Ehud, when the land had rest for eighty years. Such experiences must have revived a hope for a permanent deliverer, one who would really save them from their enemies and enable them to live in peace. That naturally led them to wonder whether a king might not be the solution, since kings were the rule about them.

God had been their real sovereign, although they do not seem to have realized it, and this desire for a king was disloyalty to Him. Nevertheless, He was ready to let them have their way

in the matter. The laws and commands had come through such men as Eli and Samuel; but now they wanted some one to lead them in battle and be their champion. That indicated a man of superior size and strength, and Saul was chosen.

Great rejoicing follows. They look for great things to happen. Great things do happen, but not as they had expected. Saul is disobedient, and his transgression disqualifies him for ultimate success. War breaks out with the Philistines. A giant defies the armies of Israel. Saul has no desire to face him, and for forty days he defies them all and puts the Hebrews to flight whenever he appears.

They had had a lesson before this event; for the Philistines had taken the ark of God and kept it for a time, but had been led to return it with a trespass offering, because they had suffered from its presence. Likewise after its return the Philistines had been discomfited before Israel, and God Himself had helped them by a storm. It was only when Samuel grew old that they began to fear and asked for a king.

They had one, but were still in trouble. Then, one day there came to the camp a short ruddy-faced young man on an errand for his father. He soon heard all about the giant and what he was doing. Convinced that he should be silenced, he offered to go himself and fight him. He had been derided when he asked what would be done unto the man who slew the Philistine; but word was taken to Saul, and he sent for him.

When Saul offered him armor, it was rejected, and David went forth to face Goliath, with a few smooth stones from the brook in his shepherd's bag and his sling and staff. The Philistine despised him and made great boasts as to what he would do to him; but one of those stones was aimed with such deadly precision that it sank into his forehead and killed the boaster.

Rushing up to him, David seized his sword and cut off his head. The Philistines could not bear the sight and fled.

His death was to mean their own servitude, if his promise was kept; but they hardly meant to keep it. It was now Israel's turn, and they took it, pursuing the discomfited Philistines and spoiling their camp. Before they were done, they had inflicted great damage on their foes.

David took the giant's head to Jerusalem but kept his armor. He was then retained at Saul's court, and Jonathan became his devoted friend. So devoted was he in fact, that "David and Jonathan" has become a synonym for unswerving loyalty.

Saul soon became so jealous of David because of the people's love for him that he tried again and again to kill him or have him killed in some way; but David escaped all his plots, and Jonathan helped him to do so, although he must have known that it meant the loss of the kingdom for himself. That made no difference. He helped him to flee in time.

(As a result of one of the plots against his life, David won Saul's daughter Michal for his wife. She loved him but ultimately turned against him, because he danced so mightily before the ark of the LORD on its final arrival at the city of Jerusalem, after one attempt had ended in disaster.)

Fleeing in haste, David came to Nob, where he obtained the sword of Goliath and ate of the shewbread, because there was no other. Arriving at Gath, he feigned madness for fear of Achish the king. Then he escaped to the cave of Adullam, where men to the number of four hundred joined him.

An Edomite named Doeg had seen Ahimelech the priest give David food and Goliath's sword, and he reported the matter to Saul, who thereupon sent for Ahimelech and all his house. Their excuses were in vain. He ordered them all slain, and when no one else obeyed he bade Doeg to be their executioner. He did so and slew eighty-five who wore a linen ephod.

Taking his father and mother to the king of Moab, David left them there and went to the forest of Hereth. Meanwhile Doeg smote Nob itself with the

edge of the sword, slaying men, women, children, infants, oxen, asses, and sheep; but a single son of Ahimelech escaped and fled to David, who assured him of safety with himself.

He found him at Keilah, a city now definitely located about forty miles southwest of Jerusalem; for, after inquiring twice of the LORD whether he should go to its assistance and receiving an affirmative answer, he had gone and had smitten the Philistines with a great slaughter, obtaining much cattle in the process. Saul now thought he had him; but David fled to the wilderness of Ziph about thirty miles south of Jerusalem. Jonathan found him there and assured him that he was to be king. Betrayed again by men of the region, he fled to the wilderness of Maon, south of the Dead Sea.

The pursuit now grew hot, and David and his men were in real danger. Saul was recalled, however, to repel the Philistines, and David retired to the wilderness of En-gedi, where Saul sought him, after repelling the Philistines. He had with him three thousand picked men and meant to destroy David; but he and his band concealed themselves in a cave, and into that very cave Saul went with his guard to sleep. While they slept, David and his men quietly slipped out, and David cut off the skirt of Saul's robe. He prevented his men from slaying the king.

They then went back to their hiding place and remained there till Saul had gone. David then followed him and, crying out, told him what he had done, showing the skirt as proof that he was innocent. Saul wept and confessed that David was more righteous than he himself. He then returned to his palace, having admitted that he now realized the fact that David was to be king. David took no chances. He and his men returned to the hold.

WHEN Samuel died, David went down to the wilderness of Paran on the west side of the Arabah south of the Dead Sea. While there, the epi-

sode with Nabal and Abigail took place. Nabal died soon after, apparently of apoplexy; for the LORD smote him, after his heart died within him and he became as a stone. David then sent for Abigail to become his wife, and she made haste and came to him, not stopping to mourn for Nabal.

Saul now took his three thousand chosen men and made another attempt on the life of David. In the wilderness of Ziph near Hebron, David sent out spies and located Saul. He then went to the place and with Abishai crept into the camp where Saul lay asleep within the wagons. He then carried off Saul's spear and a cruse of water. Abishai wished to use the spear to put an end to Saul. David would not hear of it and said, "Let us go."

Out of reach, on the side of another mountain, David shouted loudly to Abner and rebuked him for not watching over the king. Saul recognized his voice and begged him to return; but David and his faithful six hundred men went to Philistia and abode in Gath till they were given Ziklag. For a year and four months they dwelt there, making raids now and then and pretending that the raids were made against Judah. Achish the king therefore thought that he would have David as his servant forever.

War now broke out between Israel and the Philistines, and the lords of the Philistines refused to have David with them. While he and his men were gone, Amalekites made a raid upon Ziklag and carried off everything, after burning the city. His men were furious and felt like stoning him; but he called Abiathar Son of Ahimelech and told him to bring the ephod.

Told to pursue, he and his six hundred men did so, two hundred gave out and remained at a brook, an Egyptian was found who led them to the Amalekite camp while they feasted, and he recovered everything and slew all but four hundred young men, who escaped on camels.

Saul and Jonathan perished in the war, and David was anointed king at Hebron. Abner, however, had already set up Ish-bosheth Son of Saul as the king, and a long war resulted. Abner became angry at Ish-bosheth and was no longer loyal, Ish-bosheth was murdered, and David became king of all Israel. Meanwhile Abner was slain by Joab.

Why is it necessary to consider all these events in the life of David? Because they help to explain not only many of his psalms but also the development of the Messianic hope. The prophets had been anointed for their office, and the kings were also. Thus it came to pass that the expected Saviour was conceived of as an anointed-one, and the adjective *messiah* became a definite appellative indicating that Saviour as the Messiah.

Many of the psalms contain material suggestive of the hope of Israel. When David fled to Nob, wondering how he was to live, and received bread and a sword, he may have composed the twenty-third Psalm. It is poetry and is always intoned among the Jews. It is easy to imagine David as singing, "The LORD is my shepherd; I shall not want," after his help at Nob. But when he beheld the violence and wickedness of his heathen neighbors, his song naturally took the form, "He that sitteth in heaven laugheth, the LORD hath them in derision." He could afford to trust God.

Under some stimulating hope he was led to write: "The LORD said unto me:

The LORD said unto me: "Thou art my son, this day have I begotten thee. Ask of me, and I will give the nations for thine inheritance, and the ends of the earth for thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel."

The Messiah is suggested.

Suffering and danger made David conscious of his need of God and of a fulfilment of that ancient hope.

How long, O Lord, wilt thou forget me forever? How long wilt thou hide thy face from me? . . . How long shall mine enemy be exalted over me?

Out of danger, he sang:

I love thee, O LORD, my strength. The LORD is my rock, and my fortress, and my deliverer, my God, my rock, in Him I take refuge; my shield, and my horn of salvation, my high tower. . . He sent from on high, He took me; He drew me out of many waters. He delivered me from mine enemy most strong, And from them that hated me.

In peril David trusted God. In prosperity he gave thanks. But in all his checkered career he was wondering how God was ultimately to bless his chosen people. He seems to have envisaged a Messiah king ruling over a great Israel, which was to be supreme even as the Chaldeans and the Assyrians had been before them. It was a natural hope for his day, and it was a natural hope for long years afterward. In fact, the apostles themselves, even after instruction otherwise, still held to the notion.

They could not understand a spiritual kingdom. They did know that God had been their sovereign ruler in the early days; but references to the promised Messiah in their sacred Scriptures were always obscure, so obscure that some Jews of our own day doubt their very application to Him. The word itself does not occur until Daniel uses it (ix.25.f.):

Know therefore and discern, that from the going forth of the word to restore and to build Jerusalem unto one anointed (Heb. *messiah*), a prince, shall be seven weeks; . . . And after the three score and two weeks shall an anointed one be cut off, and be no more; and the people of a prince that shall come shall destroy the city and the sanctuary; . . . and unto the end of the war desolations are determined.

When David wrote, "The LORD saith unto my lord; 'Sit thou at my right hand, Until I make thine enemies thy footstool,'" he could not have understood their true import, and his people apparently never have. Nor yet, in the same psalm (cx.), the words, "The LORD hath sworn, and will not repent: 'Thou art a priest for ever After the order of Melchizedek.'" No one even in Christ's own day understood them save Christ himself.

ALTHOUGH the Messianic hope was obscure and nebulous, it was nevertheless real, and it was becoming more

and more definite during the rule of the kings of Judah and Israel. Their later experiences under the Greeks and Romans seem to have intensified the hope and to have strengthened the notion that it was to be fulfilled by dominion over other peoples. That was indicated by the events of Palm Sunday, when they imagined that Jesus intended to start a revolt against Rome.

They had not been left entirely in the dark; for Isaiah had uttered enlightening prophecies, if they had only been willing to heed them. Dominion seems to have taken too great a hold on their imagination to allow them to do so, however, and his words had no effect. Still they were explicit:

Therefore the LORD Himself shall give you a sign: behold, the young woman [virgin] shall conceive, and bear a son, and shall call his name Immanuel.

Still more strange to them must have sounded the words:

And it shall come to pass in that day, That the root of Jesse, that standeth for an ensign of the peoples, Unto him shall the nations [gentiles] seek; And his resting-place shall be glorious.

That would not appeal to them, because they considered themselves the chosen people and all others outcasts.

Hark! one calleth:

Clear ye in the wilderness the way of the LORD, Make plain in the desert a highway for our God . . . and the glory of the Lord shall be revealed, And all flesh shall see it together; For the mouth of the LORD hath spoken it.

That, too, would seem strange to them.

In the same chapter (xl.), he says:

Behold, the LORD God will come as a Mighty One, And His arm will rule for Him; Behold, His reward is with Him, And His recompense before Him. Even as a shepherd that feedeth his flock, That gathereth the lambs in his arm, And carrieth them in his bosom, And gently leadeth those that give suck.

This pictures Jesus.

Even more plain and explicit is the fifty-third chapter:

Who would have believed our report? And to whom hath the arm of the LORD been revealed? For he shot up right forth as a sapling, And as a root out of a dry ground; He had no form nor comeliness, that we should

look upon him. Nor beauty that we should delight in him. He was despised, and forsaken of men, A man of pains, and acquainted with disease [sickness], And as one from whom men hide their face: He was despised, and we esteemed him not. Surely our diseases [sicknesses] he did bear, and our pains he carried; Whereas we did esteem him stricken, Smitten of God, and afflicted. But he was wounded because of our transgressions, He was crushed because of our iniquities: The chastisement of our welfare was upon him, And with his stripes we were healed. All we like sheep did go astray. We turned every one to his own way: And the LORD hath made to light on him The iniquity of us all. He was oppressed, though he humbled himself And opened not his mouth; As a lamb that is led to the slaughter. And as a sheep that before her shearers is dumb; Yea, he opened not his mouth. By oppression and judgment he was taken away. And with his generation who did reason? For he was cut off out of the land of the living. For the transgression of my people to whom the stroke was due. And they made his grave with the wicked, And with the rich his tomb; Although he had done no violence, Neither was any deceit in his mouth. Yet it pleased the LORD to crush him by disease [sickness]: To see if his soul would offer itself in restitution, That he might see his seed, prolong his days, And that the purpose of the LORD might prosper by his hand: Of the travail of his soul he shall see to the full, even My servant, Who by his knowledge did justify the Righteous One to the many, And their iniquities he did bear. Therefore will I divide him a portion among the great. And he shall divide the spoil with the mighty; Because he bared his soul unto death, And was numbered with the transgressors; yet he bore the sin of many, And made intercession for the transgressors.

**T**HAT these words apply with remarkable exactness to Jesus is freely admitted even by Jews, and young rabbis are advised not to read this prophet overmuch lest they become *meshummads* (turncoats). It occasionally happens, however, that one does read these words and becomes convinced. To him the Messiah has come, and to all Christians He has come.

In opposition to that idea stands the aspiration of the ages for a king to rule Israel, the nation having dominion; but even more potent is the teaching of the rabbis that Jesus was an illegitimate child. That puts Him beyond the pale for a Jew. To Israel He is still a *mamzer*

*w'ben ha-niddah* (a bastard begotten in uncleanness). No Jew ever supposed that He was a son of Joseph. He was so enrolled of necessity, a Bar-Joseph, because the law required enrollment, and enrollment made a legal father imperative. Without such a father Jesus would have been an outcast.

The custom was older than Moses himself, as is shown by such names as Joshua Ben-Nun and Caleb Ben-Jephunneh. That names of that sort were not records of descent but patronymics is made clear by Zerubbabel Ben-Shealtiel, whose real father was Pedaiah, the second younger brother of Shealtiel, who was himself a levirate son of Neri, the half-brother of Assir. That explanation meets the two curses in Jeremiah (xxii. 30 and xxxvi. 30) and solves the puzzle about Assir. Moreover, tradition holds that a levirate marriage occurred somewhere in the royal line. If this is the place, Neri is accounted for in Luke's genealogy.

That genealogy contains a blunder in the English versions; for what Luke really said was this, "being, as the custom was, a Son of Joseph." In other words, He was enrolled as a Bar-Joseph precisely as Peter was enrolled as a Bar-Jonah, the prefix Bar- being the Aramaic equivalent of Hebrew Ben- in earlier names. There is no "the" in such names, and there is no "the" in Luke's. Moreover, the verb never means "suppose," although it may mean "believe," as will appear below.

That the men of his day did not suppose that Jesus was a son of Joseph is made clear by the insult in John (viii. 41), where the innuendo is necessary for a correct understanding of the meaning. It is here given in the parentheses: "We were not born of fornication (as you were); we have one father (not a real one and a legal one as you have), our God (He cannot be father to a *mamzer*)."  
References in the old editions of the Talmud and in the *Toldoth Jeshu* settle the matter beyond dispute.

The entire trouble for Jews centers

about the virgin birth. They have never been able to accept it, although no Messiah was ever possible without it. The reason is simple. He was to be a spiritual king, not a ruling monarch, like the kings of earth. The notion that Jesus was an athlete, as has been set forth in a popular book, is flatly disputed by the chapter quoted from Isaiah and by the facts of His life. He was too weak to bear His cross, and a bystander named Simon was pressed into service.

He had "no form nor comeliness . . . nor beauty," which would mean to a Jew that He had no mighty physique, no athletic presence. His power was spiritual, and it showed in His face, not in His muscles. That sort of power men fail to understand; but a teller in a Colorado bank, a chum of mine, had such a pure face that the gamblers and harlots of the town were not able to look at it and would not do business with the bank until he was removed. He had to leave town and find a job elsewhere.

Men are too prone to think modern conditions and modern notions into New Testament days. Nothing could be more fallacious. Conditions were as different as they well could be; for the scientific spirit was completely lacking, men never took notes of anything till they had to do so for some pressing reason, their brains served the same purpose as our note-books, on account of the limited nature of their mental pabulum and their methods of education, and they had no difficulty in accepting miracles as facts.

The *Toldoth Jeshu*, written centuries after His death, not only accepts the miracles of Jesus but exaggerates them, although its entire purpose is to besmirch His character and utterly discredit Him. It assails His birth venomously but does little else to disparage Him. Not being able to deny His miracles, it seeks to explain them by accusing Him of obtaining the ineffable Name (*ha Shem*) by stealth and then using it to do them,—by magic.

This document completely refutes the critics who would delete the testimony

of Josephus in whole or in part, and the latest and strongest attack on it abandons that method altogether and, in effect, condemns it. There can be no question that Josephus did not accept Jesus as the Messiah; for there is manuscript evidence that he originally wrote "a certain Jesus" at its beginning, and he must have also written "the christos Jesus" in the sentence that has caused all the trouble.

In his day *christos* was an adjective and little else. It expanded exactly as *messiah* did and came to mean a definite person. Both meant "anointed," and Josephus was careful to identify all of the men (about a dozen in his works) named Jesus. The simplest way to do so for our Jesus was to call Him the "anointed" Jesus, and that must be what he did. As the other adjective in the sentence may express contempt, his actual meaning must have been this: "The christos (anointed) Jesus this-guy was."

In the course of time the word for "certain" and the word for "Jesus" became needless and then superfluous, and both were dropped. That done, Eusebius proceeded to use the passage against the Jews, and they began to seek its destruction. The latest attempt inserts words and claims that they were deleted. Two words undoubtedly were, the two mentioned; but no other words can possibly be added to the passage as original. Josephus did not accept the virgin birth, but had some notions about the matter, and that explains his stories about the scandals, which follow his testimony. He did not dare make an open accusation, and so he did this other thing.

He seems to have disdained the Messianic hope; for he never uses the word Messiah, and in the only place where he refers to the matter at all he relates (Wars VI. v. 4) that the Jews were led to prosecute the war with the Romans by "an ambiguous oracle," found also in their sacred writings, to the effect that about this time some one from their country would become governor of the habitable earth.

What he had in mind is found in Daniel (vii. 13 f.):

I saw in the night visions, And, behold there came with the clouds of heaven One like unto the son of man, And he came even to the Ancient of days, And he was brought near before Him. And there was given him dominion, And glory, and a kingdom, That all the peoples, nations, and languages Should serve him; His dominion is an everlasting dominion, which shall not pass away, And his kingdom that which shall not be destroyed.

Construing these words to mean victory over the Romans and dominion for Israel, the Jews went on to their own destruction. They then paid no heed to Daniel's further prophecy (xi. 31) that the sanctuary would be profaned and the continual burnt-offering taken away. That prophecy was fulfilled, but in their madness the Jews were not convinced. They still cherished a Messianic hope, but it was one after their own desires.

Nevertheless, there must have been some who interpreted Isaiah more accurately, unless all had gone completely astray. The Zend-Avesta contains a remarkable side light that points to a correct understanding of Isaiah by some Jews. The commentaries in the Pahlavi texts relate that a holy maid, Eredat-fedhri, while bathing in Lake Kâsava, would conceive by the seed of Zarathustra (Zoroaster), which, after being preserved by the angel Nêryôsang, would be kept in its waters for some 3,000 years. Her son would then be the last Saoshyant (prophet) who would bring eternal light and life to men. Mere coincidence hardly explains such a passage. It implies some definite connection

with the Messianic hope, and it may explain the visit of the three wise men from the East.

A tradition, said to be as old as the second century, makes them kings. It is supposed to rest on Psalm lxxii. (verse 10) and Isaiah xlix. (verse 7), according to which kings were to bring tribute to a Jewish king, and one who was despised was to be revered by kings and princes.

Coming from Media or Persia, both of which lay to the east of Palestine, the magi had to travel west, and the star had to lead them in that direction. Its appearance would suggest a fulfilment of the prophecy in their sacred books, which, in turn, would suggest the journey. The presence of such a passage in a heathen bible is one of the most remarkable things in the entire situation. The book itself is full of superstition; but this passage in the commentary indicates a Messianic hope.

Like the hymns of the Rig-Veda, the sacred writings of the Iranians were transmitted orally for ages. Finally, when portions were being lost or forgotten, it became necessary to reduce the whole to writings or such parts of it as remained. Much was lost. How much we do not know; but the later Pahlavi commentaries may include traditional matter that was originally included in the Avesta itself. However that may be, the evidence is still clear that the Iranians shared in the Messianic hope.—*H. W. Magoun.*

The fifth in this series of seven editorials will appear in the next issue.

Was delighted to learn of "Christian Faith and Life" through a friend. Am enclosing check for subscription. It is the best magazine I have seen in a long while. Congratulations!—*H. A. U.*

I consider C. F. & L. a periodical second to none in the field of religious education. It is a great help to me, and has been a source of blessing and enlightenment; each issue contains something of definite value. Mine is a worthy investment to me.—*Rev. T. J. C.*

# The False Front of the Federal Council

THE Federal Council of the Churches of Christ in America has been a bone of contention from the time of its birth. Its direct effect upon the denominations has been division in many churches. With it neither the Southern Baptist Convention nor the Southern Presbyterian Assembly has shown the least sympathy, while both these bodies in the north have been divided and injured by their Federal Council affiliation. The purpose of this discussion is to show clearly its anti-Christian attitudes and activities. We bring against it three specific charges, presenting positive proof for each, namely—False Claims, False Creeds, and False Conclusions.

## FALSE CLAIMS

### *First, as to its Representation!*

When before Congress, lobbyists in Washington were seeking the enactment of laws on birth-control and kindred subjects, they quoted from speeches, books and pamphlets approved by the Federal Council, and claimed that they (Federal Council) represented 20,000,000 Christians, and claimed that the Christian churches of America were with them.

The falsity of such claims immediately becomes apparent when it is remembered that the largest body of people on the American continent, the Southern Baptists, have repeatedly refused this fellowship, as have also the great body of Lutherans and that of Southern Presbyterians; while in their northern conquests they have only succeeded in winning to their aid astute politicians in official station. They have never at any time had the unanimous approval of one Convention, nor have they dared to submit their case to the individual action of State Conventions or local Churches.

It is our profound conviction that not one member in a hundred, or one Christian layman in ten, who is at all informed upon the subject, favors the Federal Council. Think of their claiming the backing of the First Baptist Church of Minneapolis with its 3,500 members, not one of whom would defend or even fellowship it! That church is a sample of hundreds of others.

### *Then Also as to Responsibility of Speech!*

On occasions when it is convenient and to their advantage to do so, they profess to be the mouthpiece of twenty millions, the moment that their utterances strike any unfavorable reaction from public opinion, they change color, and insist that this was only an individual's opinion, not theirs.

For instance, when their deliverance on the subject of Prohibition was impaled by the arguments of Dr. Clarence True Wilson, they immediately took to cover and threw the responsibility onto the spokesman. The same thing occurred when quotations from the vile teachings found in the book entitled *Young People's Relationships* defeated their endeavor to line up Southern Presbyterianism. In that case, public opinion even compelled them to withdraw their name and approval from its later issues. It is another case of "Now you see it and now you don't!"

### *Equally False is their Statement of Objectives!*

Before concluding this communication, we shall attempt to show that those objectives are, as a rule, deftly covered. In their early history they were charged with making concerted efforts "to influence the action of the Government on such questions as world peace, disarmament, national defense, immigration, labor, industry, foreign relations, etc."

Dr. Shailer Matthews, then ex-President of the Council, denied the indictment, saying that "such charge was not fair," and that "in so far as the Federal Council touched upon such matters, their approach was absolutely non-political." A later president, Dr. S. Parkes Cadman, however, revealed the truth in the following words:

The American churches are going to grapple courageously with the great social and international questions. The day is past when any realm of our economic, industrial, social or political life will be regarded as outside the sphere and responsibility of the churches.

At present there is scarcely a political question of any importance upon which the Federal Council is not vocal, and its custom of claiming to represent twenty millions—the great majority of whom repudiate it entirely—has become a fixed habit.

We pass from false claims to a

### FALSE CREED

The leaders of this movement reject the creed of the Evangelicals. To prove this position, one need only state that Creed. For many centuries Evangelical Christianity has stood for a verbally inspired Bible, for the Virgin Birth, for the atoning sacrifice of Christ, for His physical resurrection from the grave, and His ascension to the right hand of the Father to become man's intercessor.

Scarcely one of these truths (much less all of them) is held by the leaders of the Federal Council of Churches. If it were necessary, we could give abundant quotations to prove this contention. Not only have they denied the *verbal* inspiration of the Bible, but they have denied every other virile definition of inspiration. Among their leaders almost uniformly the sacrificial atonement of Christ is rejected; while His promised return is "anathema" with practically every one of them. The views which they are now promulgating are the views of the Unitarianism of fifty years ago, and the result is a spiritual dearth in the churches, decreasing baptisms, a de-

scending scale in giving, widespread spiritual declension. Thousands of churches are without a baptism. Hundreds, if not thousands, of their preachers even deny the necessity of regeneration.

*They align themselves with the Internationals!*

In the 1927 Handbook of the Churches (the official publication of the Federal Council) they declare their purpose to grapple with "all economic, industrial, political, and international questions." Their literature features discussions of fantastic proposals involving intermeddling with the affairs of foreign nations.

As if it were not enough to assent to the Moscow idea of First, Second, Third and Fourth Internationals, they have now absolutely arranged to subject Christianity itself to the same international expression, a meeting being actually arranged for the summer of 1938 in Holland with a view to the formation of *A World Council of Churches*. The shade of Inter-Church walks again!

Later in this discussion we will show what such a movement will mean, both to Christianity and to the individual conscience—skeptizing the first and obliterating the second.

Furthermore, their false creed is fruiting in *the advocacy of immorality*.

We have already referred to the *Young People's Relationships*, originally published with the name of their Committee upon it. We hesitate to quote from this and many of the other books which have met with their recommendation for study, because we grieve to give added publicity to such filth. We frankly confess that we would not ourselves have believed their statements on the subject of sex had we not faced these in cold print, and read and re-read the rot. Without advertising other volumes recommended for study by the Federal Council of Churches—volumes that common decency would deny circulation through the mails,—let us say that in

these volumes *self-abuse* is approved and even advocated; one of the recommended authors sanctions cohabitation *outside the marriage relation*, the language being, "Such unions are numerous; what we need is socially to recognize them as worthy. We already admit that they are legitimate and beneficial."

Another of their commended authors says: "A greater freedom between the sexes before marriage, even if it has sometimes led to license, is not only beneficial, but the proper method of preparing for a more intimate permanent union." Believe it or not, some of these recommended authors go so far as to favor homosexuality-sodomy.

Little wonder that scores of churches, rather than longer endure this relationship to their denomination, have withdrawn it, righteously denying their fellowship to brethren who are willing to brook such departures from fundamental Christianity. When one has finished reading the Manual for Leaders on *Young People's Relationships* he is ready to join with General Fries who said, with reference to a sex pamphlet endorsed by the Committee on Marriage and the Home of the Federal Council:

Had this pamphlet come out of Russia direct as one of their means of breaking down all morality, the family, the home, as the final step toward communism, we would have felt it well qualified to carry out the intent of its authors.

"What a Manual," comments Mrs. Elizabeth Dilling in *The Red Network*, for use, as it recommends itself, of "Denominational Summer Conferences, Young People's Societies and Study Groups in churches, in Hi-Y Clubs and Girl Reserves"! Mark you it was prepared, as she points out, by Benjamin S. Winchester, Secretary of the Federal Council and contributing editor of the official Federal Council Bulletin, while Federal Council officials, Rev. Samuel McCrea Cavert (executive secretary of the Council and editor of the Bulletin), and Rev. Worth M. Tippy (secretary of the Council and contributing editor of its Bulletin) collaborated.

We hereby declare our conviction that the Christian people in the denominations will not continue to endure the denominational affiliations which now exist, and the enormous expenditures of money taken from the pockets of Christian people and from the cause of Christian missions in order to continue this rotten and "pink" program.

### FALSE CONCLUSIONS

There are many more of these than can be mentioned within the limits of a brief pamphlet: but to three or four of them we must refer.

*They favor the Abolition of Individuality*

When one's ability to create wealth is denied exercise, when one's genius in invention is refused reward, when one's choice of a life-mate is outlawed, and when one's child becomes subject of the State and is no longer owned by his own parents, nor for his course and conduct are they held responsible, individuality loses its meaning; and while the average leader in the Federal Council would not advocate these particular procedures, his advocacy of the equal distribution of wealth and his known sympathy with regimentation lead to just such results.

If any one doubts that that is the tendency, let him recall how Kagawa was publicized and paraded across the American continent as the Christian minister who wanted to win a million converts to Christ, but the fact came out that his objective was a million "co-operatives" instead! *The Kingdom of God*, according to E. Stanley Jones, has no kinship whatever to the Bible conception of that term, but bears a close relationship to the Bolshevik customs which are receiving increased commendation from the pen of this erstwhile Christian missionary.

*They almost uniformly plead for the Practice of Collectives*

In his most recent book, *The Choice Before Us*, Dr. E. Stanley Jones recommends centralized ownership and opera-

tion by the State of all the means of production. If this were carried out, it would mean the confiscation by the Government of all factories, farms, and private business. In the book referred to, Dr. Jones lauds Communism as being closer to the spirit of Christianity than any other system, past or present. In fact he goes to the extreme length of saying that Communism is preferable to Fascism, and that Fascism is a more idealistic system than American capitalism! The expressions in his book have been received with sympathetic approval by those who seek to organize "A Communist United Front" in the United States. In this connection let it not be forgotten that E. Stanley Jones has become the especial mouthpiece of the Federal Council of Churches in America.

Finally, *They seek Dominion over the Churches and even the Conscience of Men.* Sometime ago a Religious Publicity Conference was held in Atlantic City, at which the chief topic was the radio. Dr. Charles S. MacFarland was then the Secretary of the General Council of the Churches of Christ in America, and he is reported to have said:

Local fans do not want to hear local preachers. Local stations do not want any denominationalism. The ultimate plan yet to be worked out will probably be for local Federations of Churches to endorse and local stations to present national programs provided on Sunday by the Federal Council, whereby all will have their choice of hearing Dr. Cadman, Dr. Poling, or Dr. Fosdick, and perhaps a few other selected preachers who have received full endorsement of the Federal Council. The Federal Council is now surveying the entire field throughout the country and is signing up all available stations to carry their programs. Mr. Goodman of the New York Federation of Churches is at present on an extensive trip through the central, western and southern sections of the country. We believe that as a result of his tour, presenting the matter carefully to local federations and local broadcasting stations, fifty or more additional stations will be signed up with iron-clad contracts obliging them to use the Federal Council religious programs and none other. It is also likely that Mr. Goodman can induce these stations to join the National Broadcasting Company's chain, thereby presenting the most extensive and powerful chain for the broad-

casting of religious services yet devised. By October the distribution through local stations of the Federal Council program will cover three or four times the present scale.

#### *Iron Clad Contracts to be Signed Up*

Local federations are to sign up "iron-clad contracts obliging them to use the Federal Council religious programs and none others." If this plan succeeds, Dr. Macfarland states,

In the future no denomination or church will be able to secure any time whatever on the air unless they are willing to pay prohibitively high prices for brief periods of broadcast. Our hope is that with the gradual development of our plan we will not be obliged to confine our talent to New York, but will be able to use talented ministers in other localities who meet our *requirements* for popular broadcasts.

The only hope held out is that there may be an opportunity for "talented ministers in other localities who *meet our requirements*" to do some broadcasting.

During the discussion, the following question was answered as follows:

*Question:* "Did you mean, Dr. Macfarland, that it is the expectation of the Federal Council to control all religious broadcasting, making it impossible for denominational conventions to get on the air and for pastors to broadcast sermons without Federal Council sanction?"

*Answer*, by Dr. Macfarland: "Precisely! The committee feels this to be a wise policy. There will be no more free hook-ups on national assemblies, except as the denominations want to raise large sums to purchase time in competition with commercial accounts. We would be very happy to have this meeting appoint a committee of four or five to confer with Mr. Goodman with a view to furthering this plan."

The *Lutheran Church Herald*, commenting upon this said:

We look upon this movement as a brazen attempt to monopolize the remote control broadcasting, and force upon the nation the Cadman-Poling-Fosdick brand of counterfeit religion in the name of Protestantism. They represent a fraction of the Reformed church-

es, but certainly not the 2,714,685 Lutheran communicants. Any effort to muzzle free speech by "iron-clad contracts" to shut others out is both un-American and un-Christian. The Christian people of the nation will protest against this religious broadcasting trust.

But that is not the end. Let us remember that at the time when this country was staggering under the financial depression and missionaries were being called home by the dozen because there was no money with which to longer support them on foreign fields, ex-President Matthews boasted that an audit of their books for the year 1930 showed \$458,581.97 spent on this movement—a movement that is both anti-American and anti-Christian! The proposal now made for a "World Council" is one that looks to world-control and domination of thought and expression. Who says that the day of the Anti-Christ is not at hand? Who doubts that in The Federal Council the Anti-Christ has found one of his forerunners?

*William B. Riley, A.M., LL.D.  
Dan Gilbert, LL.D.*

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#### A FORM OF RESOLUTION:

Whereas, the facts hereinbefore set forth indicate that the Federal Council of the Church of Christ in America is both un-American and un-Christian, and

Whereas, its influence is against our Constitutional form of government, is inimical to the objectives of the Evangelical Churches, and is subversive of good morals, representing a movement that looks to social chaos, religious decay, and even international havoc:

Therefore, be it Resolved, that this Convention repudiates the principles, policies and program of the said Council, and we hereby voice ourselves to that effect, both to the State and National Conventions, of which we are members, and to our Representatives in the United States Congress.

*W. B. Riley  
D. Gilbert*

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Fear is the greatest enemy that human nature has.—*Pres. Roosevelt.*

## SIN

ROY TALMAGE BRUMBAUGH, D.D.

*Luke 5:12-16*

BEHOLD a man full of leprosy. What a picture of the sinner! Totally depraved is he; spirit, soul and body defiled. Sin is uncleanness. The rotting body of the leper was a sight few cared to look upon. How much worse must a rotting soul appear to the eye of the Holy Spirit. Cleansing took place. The man was made whole by the command of God. Only God can cleanse us.

#### Paralyzed

*Luke 5:17-26*

Sin is not only uncleanness, but helplessness. The paralytic was void of power. The sinner is impotent. Sin destroys spiritual, physical and mental strength. The paralyzed one had friends. Blessed is the sinner who has spiritual friends. The difficulties in the way were many. A crowd thronged the Christ and none were able to get near Him. But what are difficulties to faith? Preachers are sick and tired of hearing people say, "It can't be done." These words come from lips diseased with doubt and laziness.

With God, nothing is impossible. These earnest friends went up on the roof and let the man down through the tiling. It might be well to notice that this man was healed not because he had faith, but because of the faith of his friends.

The soul was healed before the body was cured. Bodily cure is for a season. The soul is healed for eternity. The paralytic, at the command of Christ, took up his couch and went into his house. Again amazement filled the hearts of the people. They said, "We have seen paradoxes today." Paradoxes still abound in the realm of grace. The hand of the Lord is not shortened. Many are the cases in the desert of sin and doubt. The Word of the Lord still attracts multitudes. The Spirit still cures spiritual incurables. God is still making the desert to blossom like the rose.

# Unitarianism

*Exodus 20:15.*

**A**GAIN we confess frankly to a theme and a text that sound severe. Their justification we leave entirely to the facts to be introduced in this discussion.

It has long been said that when poor people take what does not belong to them, it is plain theft; when the rich appropriate the possessions of others, it is kleptomania. We have admitted, in a previous discussion, that Unitarianism is not poor, save in spirit. Its church membership is wealthy above the average citizenship, and probably above the average of evangelicals. But, as is often true of prospered people, it is penurious, and, like penurious people in general, it has appropriated much that did not belong to it; and concerning both institutions of religion and institutions of education, it has proven itself from the first a kleptomaniac. The extent to which it has practiced plain thieving could scarcely be recorded within the limits of a large volume, and only some of the more notable illustrations of its conduct can be recited within the limits of this brief chapter. We shall deal with The Capture of Churches, The Subjugation of Schools, and The Sinister Methods of Unitarianism.

## The Capture of Churches

*This was made easy by a false affiliation.* The Puritan fathers planned to put a three thousand mile ocean between themselves and "the union of church and state" with its consequent injustices, oppressions and persecutions. But alas, for the difficulty of cutting free from long-practiced customs! Congregationalism in New England, while not uniting with the whole State, formed a community combination with the world, and the local church consented to be the product and property of a "parish." This parish was made up, not of professing Christians only, who had sought

membership in the local body, but also of all the local people who contributed a cent to the support of the organization. It was out of this unholy world alliance that there came the Unitarian crisis of Congregationalism.

To illustrate: In the town of Groton, Massachusetts, there was a Congregational church, Dr. Chaplin, Pastor. He fell ill. The faction, backed by non-churchmen, townsmen of the parish, called a Unitarian to supply his place, despising alike the protest of the pastor and the majority of church members; and in the process of time they forced out of their own church the men who had built it, and the pastor whose gracious influence had brought it to a good degree of success.

The church of Dedham passed through a similar experience. The Unitarian element combined with the outside parishioners and called a council—Drs. Channing, Ware, and President Kirkland of Harvard—all Unitarian notables, and they advised them to ordain a pastor over the parish without the concurrence of the church. Again the majority of the church members were driven forth from their own house, and the same was taken over for Unitarian uses. The case, however, was taken to court, and a decision being rendered against the evangelical Congregationalists, became far-reaching in its fruitfulness for Unitarianism and enabled them to get possession of multitudes of churches in Massachusetts. The church-filching that followed beggars adequate description and involved a course of conduct that no company of men could have employed until they had first rejected Christ and repudiated Christianity itself.

Cambridge was among the purloined. Its thirty-eight year pastor, Rev. Abiel Holmes, was summarily dismissed with this language: "Your services will not be required or authorized in the public religious services in the meeting house

in said parish hereafter." Two-thirds of the members followed their pastor in the organization of a new church, but the Unitarian minority kept not only the house built by these people under this pastorate, but retained the church and poor fund, or \$4,000 in actual cash, communion service, baptismal basin, church records, church library, etc.

Instances like these could be multiplied by the score.

The church cannot combine with the world any more than it can with the flesh or the devil without suffering the consequences thereof. John was not an ascetic; he was a sound spiritual philosopher, when he wrote, "*Love not the world, neither the things that are in the world. . . . For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world*" (1 John 2: 15-16); and as history has proved over and over again, it is "the world that lieth in the wicked one."

The one warfare that God waged constantly in the preservation of the Old Testament Israel was against coalition with the world round about her. The New Testament church needs to exercise an equally uncompromising attitude. To the Corinthians, Paul wrote: "*Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath the believer with an infidel?*" (2 Corinthians 6:14-15) ? It's to those who "come out from among them" and are "separate" that the Lord reveals Himself as a "Father" and claims them as "His sons and daughters."

When the seventy-fifth anniversary of the Unitarian Seminary at Meadville, Pennsylvania, was held, Prof. Rowe went as a fraternal delegate from Newton Theological Seminary, Baptist; and according to the report of the anniversary published by the University of Chicago, President Southworth, a former Baptist, in recognition of the many de-

nominations present at the Unitarian table, said: "The world moves. . . . All this is a foreshadowing of the time when the intrusion of the sectarian spirit into theological training will become a sin against the Holy Ghost. Ministerial training schools of different denominations are much nearer together than the denominations themselves, for scholarship knows no sectarian limits."

It must be admitted that such is the scholarship of the world, and no church that dare follow its "no limitation" theory has lived to prosper. Congregationalism had every conceivable chance to be the greatest of all American religious bodies. It was early on the ground in America. Its democratic church government adapted it to the democracy of the new land, while its original evangelical faith met adequately the moral, educational, and spiritual needs of this North American continent. But, alas, for the paralyzing effects of theological compromise! Unitarianism not only conquered in many of its churches, but it infected the entire denomination and, in spite of the multitude of educational centers, compelled it to take a fourth-rate place in the religious affairs of America. With such history full before you, it is an admission that amounts to the conclusions of folly itself for Baptist, Presbyterian, and Methodist leaders to be heading their denominations over the same precipice of skepticism. Such is the spectacle that men now witness and over which angels must weep.

*There is a warning here that intelligent churchmen will regard.*

Beyond all question, the liberalized schools of America are desperately striving to produce leadership for the church of tomorrow. Training schools of every conceivable sort have been surreptitiously set up by the skeptics who have ensconced themselves in every professedly religious institution. The Religious Education Society is exercising a widespread influence. It was born of the fertile brain of William H. Harper, and its intent from the first was Unitarianism.

This was speedily recognized by the Unitarians, and its whole course has been the subject of their approval, even applause. Its slogan has been, "Salvation by education!" We have seen the same slogan adopted by Unitarianism. "No association could come nearer the ideals of our own church than this," said a writer in the "Christian Register," the Unitarian mouthpiece. It has been characterized by a Unitarian leader as "one of the great liberalizing forces of the modern world."

The extent to which they have worked their way into the Sunday School system of America, we have already noted in a previous chapter.

The fact that from the first, the Federal Council of Churches of Christ was favorable to them and intended to further their interests, is as clear as the original rejection of their application for membership is historic.

We shall shortly see to what extent they have bored their way into the hearts of colleges and theological seminaries, and how the very men who have professed an evangelical faith have done so in order that they might retain influence over true believers and, if possible, bodily carry their churches and schools into this anti-Christian association.

#### The Subjugation of Schools

If Unitarianism began as a church thief, it evolved into a school bandit. Its holdups have been many, daring, and profitable.

*Unitarianism idled while fundamentalists founded schools.*

That history is too well-known to require recitation, and besides we have already set it fully forth in a previous discussion. Its wealthy men who quit evangelical Congregationalism retained their wealth for personal uses. They were railroad magnates, lumber kings, mine owners, rum sellers, and slaveholders, and though always boasting themselves the patrons of learning, Ernest Gordon tells us they had little for missions, social service, or education. They

were willing that John Harvard and men who held his evangelical views should start schools. They were willing that Andover Academy and Seminary should be established by evangelicals and that the Antioch should be founded by the Disciples or Christian denomination; in fact, that the whole line of schools reaching every state in the Union should be established by Congregationalists, Baptists, Presbyterians, and Methodists. They could well have watched the process with the same fervor that a pirate watches from his aerie in the distance, the storing of a ship with precious treasure. They were to follow the fundamentalists and filch them. When old John Harvard was so dead that he couldn't defend the school his great soul suggested, they stepped in and snatched it from his ashen hands. It took a while to do it, but what is time to the advocates of evolution, who, as Mr. Bryan put it, "carry their quivers full of æons."

When they had taken this, the evangelicals established Andover Academy and Seminary as a protest. They hedged it about with every conceivable condition of orthodoxy. They even made their gifts to it to revert by law to their descendants, should Unitarians lay their skeptical hands upon the same. They required of professors that they sign up the strictest creed and agree to teach only in accordance with the same. But when Unitarian professors, in the guise of evangelicals, came to the conditions, they met them with signature and smile and with a scorn of contempt for the very creed to which they had set their signatures, and this they continued until President Albert Parker Fitch supposed that the game was no longer worth the candle, and that the time had come when he could give at least four students and about a million dollar endowment with 70,000 volumes in a theological library, to the same university against which Andover had been established as a protest. It was largely Harvard graduates who accomplished the coup. Is it any

wonder that Professor William James, speaking before the University of Chicago years ago said: "I have been a citizen of Cambridge for many years and in my time there has been in Eastern Massachusetts no enterprise of public or private rascality that has not been organized or led by a Harvard graduate."

But the end is not yet. Antioch College, Ohio, was founded by fundamentalists. Money for the truth has never been fast-coming. It may be doubtful indeed if God ever intended that any college should be endowed; in fact, it is increasingly evident that endowment has been their theological disqualification and spiritual destruction. So while Antioch remained the Lord's college, it was small and but poorly supported. A Unitarian gift of \$100,000 changed its complexion entirely. The election of Horace Mann to its presidency brought it to the public attention. But, alas, for the fate of that institution that forgets God or denies His Son. Years ago Mann had to say, "The last sands of Antioch College are running out. Unless we can have some wholesale instead of retail donations the institution sinks . . . and the cause of liberal Christianity and a free-thought education expires for an indefinite time for all this valley of the West." Mann had sought to save the institution by associating himself with the Christian church—a step which Theodore Parker, condemned in view of Mann's moral contempt for "the absurd and debasing theology of the Christians." The Antioch of today is wholly Unitarian. I have recited only its meagre beginnings. It has continued stealing colleges after the same manner.

*It has euchred its representatives into scores of schools.*

Rochester University, and Rochester Theological Seminary, of Rochester, N. Y., were founded by Baptists. So of Brown, Newton Center and Crozer; while the pitiful remark must be accepted that of all the colleges and academies within the bounds of the Northern Baptist Convention, founded, though most of them were, by fundamentalists of

the strictest sort, there are not five free from the blight of Unitarianism; in fact, this writer does not know three Baptist schools that stand unwaveringly for the Baptist historic positions. This is not because their Boards of control have either planned or now desire to have it so! That they have been stupid, even asleep, no one can doubt. But that liberals trained by such schools as Harvard, Yale, Brown, University of Chicago, and a multitude of secular state institutions have employed every chicanery of secular politics to secure professors' positions, thereby converting these educational centers into hothouses for their modern, humanistic doctrines, no intelligent observer doubts.

But lest some should believe that my denomination, the Baptist, is worse off than others, let me say that the Lutheran excepted, I count it better off than any other one of the big denominations, unless it be the Presbyterian, and seventy-fold advantaged above Methodism. In this latter denomination, the fundamentalist school is even more scarce, and the liberal leadership as much more bigoted and intolerant as a bishop is self-important above a state superintendent.

*The Unitarian capture of schools and churches looks to Satanic triumph.*

The conflict of the ages is not between denominations. They are incidents. It is between the Son of God, man's Savior, and the god of this world, even the Adversary.

There are times when by process of reasoning we raise doubts within our own minds of the devil's existence, but that is when we forget to take observation upon the conduct of men. Unitarians, as a social class, are affable, companionable, and for the most part, decent people. As neighbors, no fault is to be found with them. But that their philosophy fruits in "the apples of Sodom," no keen observer can question.

Take the treatment of Daniel Sharp Ford's fortune as an illustration. He was the publisher of "Youth Companion," a magnificent Baptist man who desired to

build a Baptist church house and have the Gospel preached in Boston as interpreted by the Baptist forefathers. He left to Ruggles Street Baptist Church \$350,000 for this purpose, with other sums that might eventually be used as accessories, but he unfortunately made it possible for certain members of the Baptist Social Union to administer the estate. It was on that account that I refused years since to consider the pastorate of that church. I knew perfectly well the Unitarian attitude of prominent men in that Union and even advised my friend Dixon against attempting an evangelical work under such non-evangelical control. The result is that Ford Hall built from that money and in contravention to the giver's will, permits any conceivable skepticism to be voiced within its wall, but no Gospel of Christ to be preached. Was there ever an instance of greater outrage of the dead or a more dishonest employment of money sacredly intended?

If there were time and one wanted to do it, he could show that in the exact proportion that liberalism has triumphed in America, popular morality has declined, just exactly as it did years ago in Germany, affected by this same identical influence.

Of the Old World condition, in the days of deistic influence, Tischhauser wrote: "Perhaps never since there was an evangelical church was the churchly, religious and moral life so low. Never such looseness in morals; never so widely current a spirit of despair. Everything positive in religious belief and practice was in solution and the foundations of the church were shaken to the depths. In 1786 Nicolai declared that in twenty years the name of Jesus would cease to be mentioned in a religious way. Fichte publicly asserted that in five years there would be no more Christian religion and that his generation was corrupt to the marrow. Arndt charged the leaders of the time who thought themselves to be giving men the purest religion with taking religion from them altogether. Emphasis on morality without regard to

Christ's grace had produced demoralization. The Kantian categorical imperative had made a complete fiasco in the life of the German people."

It is this kindred condition in America that led Professor Scott to say, "The new intellectual currency consists for the most part of raw theories and catchwords which have just about the same value as Russian paper money. There is a general feeling that all our counselors are lying to us . . . even professors. . . It is only the New Testament that speaks the truth."

But I cannot close without a brief discussion at least of what has made all this possible.

*Unitarianism has accomplished its captures by the pretense of friendship.*

Like another Judas, it has at one and the same time kissed and betrayed both the Master and His servants. There are few instances on record of their securing positions in fundamentalist schools or pastorates in fundamentalist churches upon a frank confession of their Unitarianism. It is true that the First Congregational Church of Minneapolis called to its pastorate Dr. Clark, who informed them of his liberalism before accepting. He represented, therefore, an exceptional illustration of honesty. The rule has run in the other direction.

I have known men, not a few, pulling every conceivable string for Baptist pulpits, turning every conceivable stone for Baptist professorships, who in spite of their deep-seated Unitarian sentiments, affirmed their fundamentalism in order "to deceive, if possible, even the very elect."

Liberal schools are advising their ministers in the making, to deceive committees, secure positions, on the argument that the end justifies the means. All sorts of assemblies are created by these same colleges and seminaries under the pretense of inspiration, education, evangelism, and even the deepening of spiritual life, and then some of them are employed to Darwinize those who have been duped into attendance.

The Religious Education Association

has effected a conviction in scores of churches that if they didn't have an educational director, they were entirely behind the times, and then saw to it that when the director was selected, he should be the product of the skeptic-factory, and in scores of instances such educational directors have undone pastors, divided churches, and carried their following far toward, if not entirely into, Unitarianism.

We make the claim that there is not on the American continent a better organized, equipped, and conducted church than the First Baptist of Minneapolis, and we invite comparison at any point of true church life; yet we affirm that we should no sooner accept the average religious director, now equipped as a specialist for such office, than we would elect revived Judas Iscariot to our diaconate. This is not to say that there are not some sound, safe Scriptural educational directors. There are a few; but they are the exception that prove the rule.

*Unitarianism uniformly strengthens itself by sapping the life of others.*

In a previous lecture we have spoken of it as parasitic. We think that its conduct in Harvard, Andover, Antioch and scores of other institutions, abundantly justifies the term. In fact, we do not even claim originality for the word "parasitic." Dr. S. A. Elliot, the great Unitarian, himself said in the annual report of the American Unitarian Association, 1923, "It is still true that our churches depend for leadership chiefly upon ministers who have been trained in schools that represent the traditions of the orthodox. Many of the men who come to us from other fellowships are of the highest quality, but the Unitarian churches can take no satisfaction in the situation until they cease to be parasitic in this all important matter of ministerial leadership."

E. J. Bowden in the "Christian Register" admits that "at least three-fourths of the religion we apply was generated in orthodox communions. If our source of supply from other denominations

were cut off we should be extinct in a generation. We should have no religion to apply. If we are to win and hold the respect of America we must rediscover for ourselves the springs of power and inspiration and learn to generate our own spiritual resources."

We had an exhibition of false claims from our similarian neighbor pulpit when he brought up John Milton, a notable Baptist; Abraham Lincoln, an evangelical non-church member, and others who never had any connection whatever with the Unitarian society, and claimed them for his fellowship. He would do well to rehearse the history of those that were members, and he would discover that in character and conduct they were made, in practically every instance, by orthodoxy; and by marriage, or possibly fellowship, or false teaching, they were led into the Unitarian society.

For instance, John Pierpont was cultured under the ministry of Lyman Beecher; Worcester in an evangelical Congregational home; Adin Ballou by the Disciples; Samuel Howe, the product of Puritanism; Julia Ward Howe, the child of an Episcopalian, as was also Bronson Alcott; while William Cullen Bryant was trained by Presbyterians; Horace Mann and Frank Sanborn by evangelical Congregationalists. Theodore Weld was converted under Finney's preaching. Susan B. Anthony was brought up by Quaker parents; Lucretia Mott was brought up by an evangelical friend; Mary Livermore by Boston Baptists; Lucy Stone after the same manner. So was George T. Angell and Samuel J. Barrows, while Charles G. Ames was trained a Free Baptist. Jasper Dothit was trained by Methodism as was also Dr. Robert Collyer; Owen Lovejoy by Methodism; Thomas Mott Osborne by Quakerism. But to enumerate here would be to involve the publication of volumes. It is doubtful if there are two dozen men in the ministry of Unitarianism in America that were not formed in character and lost in theology by orthodoxy, and it is equally doubtful if

there is any considerable proportion of the Unitarian societies that was not made after the same manner. Bringing up children is a difficult business. The majority of them will go right; some of them in spite of everything that may be done will go wrong. This remark applies in the sphere of religion as well as elsewhere. In fact, in view of the present-day materialism, the only thing that keeps the Unitarian society from becoming the greatest, most virile in the world, is the evident falsities it adopts as a basis of faith.

Listen, if you please, to a sample of the religion that would sweep even the Church of God from its loyalty to its Christ over to atheistic humanism! It is found in a report of the commission of the Religious Education Association to investigate the preparation of religious leaders in universities and colleges, and is signed by Drs. Fosdick, Starbuck, Doggett and others. Commenting upon this report the president of one of our great universities, who naturally prefers not to have his name mentioned, says, "The time is, I believe, at hand when all intelligent Protestant bodies must accept the new and higher criticism which makes the Bible glow with a new light. They must also accept the psychology of religion which begins with nature worship . . . and works up to the worship of humanity."

Is it any wonder that our conservative boys and girls are converted to the Unitarian society when such atheistic teaching is dinged in their ears for the four to seven years of their formative period? The marvel is that so few of them accept it. The explanation is that God and the truth are neither successfully denounced nor readily disposed of.

But I turn now from the sinister methods of Unitarianism to the *effective appeal of the evangelical faith*. I have not carried you through these five talks with a mere objective of revealing the faithless nature, fruitless conduct and menacing character of Unitarianism. I have had a better objective in it all. I wanted

to clear away the rubbish that true religion, Christianity, might the more clearly be apprehended, and I want to conclude this address by inviting you to accept Him who has never failed, and adopt as a basis of creed and conduct the Book whose ways have ever led men to the Light. Christianity is not a cult! Christianity is not one of many religions. Christ is not one among many teachers. Christ is "the begotten Son of God," and the one and only sufficient Savior. No man has ever put his trust in Him to meet disappointment in time or face darkness with the approach of eternity.—William B. Riley.

### An Appreciation

I HAVE NOW BEEN READING the CHRISTIAN FAITH AND LIFE nearly two years. I wish to express to you my appreciation of the quality of the magazine and the kind of doctrine you send forth to your readers. In this day of doubt and questioning the Word of God it is refreshing to find a religious publication that does not quibble over and raise question marks about the *Word of God*. If there ever was a time in the history of the church when those who believe the Bible should speak in no uncertain terms it is now. May the blessings of God attend your every effort to give the world the clear and undiluted word of our Lord, is my earnest prayer.—J.T. R.

### The Bible is

The begetter of life;  
The uprooter of sin;  
The revealer of God;  
The guide of history;  
The fashioner of law;  
The friend of science;  
The comfort in sorrow;  
The foe to superstition;  
The textbook of ethics;  
The star of death's night;  
The light of the intellect;  
The enemy of oppression;  
The strength of weakness;  
The promise of the future.

—Bishop William F. Anderson

## No Condemnation

**N**OT any therefore now, condemnation to them who are in Christ Jesus." This is the first verse of the eighth chapter of Romans, the order of the words being given as in the original language. *Not any* condemnation! The strong negative occupies the most prominent place in the sentence.

The seventh chapter of the Epistle to the Romans, a portion of which was discussed in my last editorial, is filled with condemnation. The eighth chapter steps out into the clear sunlight of God's wonderful redeeming grace. Condemnation is taken away through the atonement of our Lord Jesus Christ.

The reason and ground of the removal of condemnation is discussed in the following verses.

"For the law of the Spirit of life in Christ Jesus made me free from the law of sin and death" (verse 2).

*What is the meaning of the phrase "in Christ Jesus?"* We need not take much time for this discussion because the reader will find very valuable encyclopedia articles on Pauline theology discussing this particular phase. To put the matter briefly, "in Christ" or "in Christ Jesus" in Paul's vocabulary means "in that sphere of things which by faith is completely yielded to the will and the 'domination of Christ.'" When one acts "in Christ's name" (to use the Johannine form of the expression) he is acting as Christ's representative completely dominated by the purposes of Christ, completely submitted to Christ's will. To be "in Christ Jesus" therefore, is to be in that moral and spiritual state which must logically follow from that act of faith. By the enablement of the Holy Spirit we believe in the Lord Jesus Christ. We are thenceforth "in Christ Jesus."

*What is the law of the Spirit of life?* This question requires an answer first to the question, what is law? The reader is familiar with the Pauline use of "the

law" referring to the Old Testament or to a part of the Old Testament regarded legalistically (see II Cor. 3:14). In this context, however, it is impossible to construe the word "law" in any such limited sense. "The law of the Spirit of life" cannot refer to the law as contrasted with the grace of God. A law is a principle of procedure, a mode of operation, a rule according to which things do behave, a rule of conduct. We may well substitute the phrase "principle of procedure" for the word "law" as it occurs in the verse now under consideration, "the principle of procedure of the Spirit of life."

*What is the meaning of the phrase "Spirit of life?"* Obviously Paul refers here to the third Person of the Trinity, the Holy Spirit of God. But, just what form of the genitive is used in this phrase? Does Paul mean the Spirit possessed by life, or the Spirit possessing life, or the Spirit characterized by life? The answer to this question may be found in the immediate context and also in other Scriptural references to the work of the Holy Spirit. It is the Spirit who gives life, applying to us the redemption purchased by Christ. "Except one be born of water and the Spirit, he cannot enter into the kingdom of God." (John 3:5.) We have been *made alive* by the agency of the Holy Spirit. (Gal. 5:25.)

I suggest therefore that the phrase "the law of the Spirit of life" may be expanded to read "the principle of procedure of the lifegiving Spirit."

*We now ask the question, what is "the law of sin and death?"* In this phrase I believe the reader will concede, the word law refers to a principle of procedure. There is no reference here to legalism as such. What then is the principle of procedure of sin and death? Does Paul mean the principle according to which sin operates and the principle according to which death operates? I think

not. The phrase might be so understood were it not for the structural connection of the last verse of the sixth chapter with the first paragraph of the eighth chapter of this Epistle. In the sixth chapter Paul has just concluded a very illuminating discussion of the relationship of the child of God to the deposed king who is still trying to rule, namely, Sin, which must not and shall not have dominion over us. Paul's conclusion is "the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord." Now the argument of the Epistle moves straight forward from the end of the sixth chapter to the beginning of the eighth chapter. The seventh chapter is a discussion of a collateral subject throwing additional light upon the nature of this deposed king, Sin, and his attempt to rule. The seventh chapter does not carry the argument forward, but broadens it

out. We might very logically read without a break "for the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord. There is therefore now no condemnation to them that are in Christ Jesus."

This logical connection between the conclusion of the sixth chapter and the beginning of the eighth chapter leads me to believe that "the law of sin and death" means the law that the wages of sin is death.

Now let us reread the second verse in its expanded form,—for the principle of procedure of the lifegiving Spirit in the sphere which is completely yielded to and dominated by Christ Jesus, made me free from the principle of procedure which declares the wages of sin is death. Therefore *not any* condemnation!—*James Oliver Buswell, Jr.*

[My next editorial will take up the question "What was it the law could not do?"]

## The Future of American Christianity

THE future of so great a treasure as Christianity should awaken the inquiry of us all. A great people will look to the future; others will carelessly allow such matters to drift along.

Was there ever a time like ours?—full of promise yet full of perils. In both Church and State we rush madly on, seemingly without a definite goal or guiding star, and doing but little to secure a safe landing. This fact is evident far and near, hence the present inquiry: *What of the future?*

### Some Degenerating Agencies

Far and near the complaint is heard of the general lack of a capacity for leadership in many connections, and not less in religion. The distressing fact intimates that the nation is not progressing. Men's minds seem confused and their aims purposeless. Leaders were

never needed more than at present, and they are not being developed. What causes this condition? Is it lack of mental ability, or only a stagnation of energy? How remove the menace to society at large? What causes it? An experienced teacher said:

I have been in the education business for thirty years, and I have seen that men are going from bad to worse. The youths who have come to my school from year to year are continually more discouraging. They seem to have no ambition for great accomplishments which require constant difficult training. What is worse, there seems to be no parental ambition for the development of great manhood and womanhood.

The ideals for workmanship are lower today than they were thirty years ago, and we are going from bad to worse.

The youthful creative energy which might have redeemed our civilization from aging is inhibited and developed into destructive forces. (Mr. Henry Word, in *Christian Century*).

These are conclusions drawn by experienced professional men along their line of business. What say business men of unbiased insight? Mr. Roger Babson said:

The producing power of men has fallen off from fifteen to twenty per cent within the last few years (*Fundamentals of Prosperity*, page 9).

In former years men behind the plow handles mastered Caesar; today they read the sensational dailies. Some of our grandmothers were finished scholars, up in literature and languages, yet were capable of managing great home enterprises. Today their daughters read light fiction, attend the movies and go joy riding by moonlight. A few of the youths come to the front; many others seek lucrative positions with high pay to meet useless extravagance, hence gambling, graft, and often highway hold-ups. What wonder we hear the cry: "*Watchman, what of the night?*" and feel a shudder of foreboding concerning the future!

### What are the Producing Causes?

Every event must have an adequate cause; where shall we look for the disturbing agency? It has been the habit to leave the foundling on the doorstep of the World War, or the recent depression. But these were results, not causes, though evil enough *per se*. To look further: is there not a definite cause back of the present-day troubles, some subversive agency sapping the very life-blood of the people? a false philosophy destroying the foundation of society and the religion of the people, leaving them bereft of the power to think, to resolve, to dare and to do. Let us find the destructive agency if we can:

For the last half century there has been promulgated a popular "hypothesis" advocating an *automatic, involuntary progress*, by which the human race may expect to receive something for nothing and be pushed on to an Eden land just over the hill, stretching out forever.

As a matter of fact, such a philosophy robs humanity of masterly powers by suppressing the instinct of personality, which, when wisely invested, is back of all real progress and personal attainment. An "involuntary progress" is very tempting to indulgent, weak human nature which would gladly, tramp like, hold out empty hands to receive all that may be freely put into them. But, is this in keeping with the laws of noble achievement and real greatness?

In religion as everywhere else, some are impelled by the gambling instinct, to get something for as little as possible. Besides, they fancy a general progress without knowing how or why. In Baltimore, recently, a lady on hearing discussed the question, Is the world getting better, said: "Of course it is; *haven't we the automobile?*"—as if this dangerous machine causing so much extravagance and death were a proof-positive of race progress.

But, honestly, have we made race progress since the invention of this machine? We have transportation speed, great activity and much pleasure driving; but have we greater manhood, integrity and social purity than our fathers had in their ox-cart days? Have we more religion than they had, and is our moral sky any brighter than theirs? Why condemn an innocent machine when the faults are with the people themselves?

What of the future in the field of progress? Mr. Babson once asked Mr. Edison: "what, in his opinion, would be the advancement in science in the next decade?" After a pause the wise old "electric wizard" cautiously said: "It is my honest opinion that God will not suffer us to progress much further in science till we catch up spiritually." This was not said by a religious enthusiast, but by a sensible lay-scientist who knew how to estimate world conditions.

Yes, the world is mounted on a charger it cannot control, and on we rush into paths of possible disaster and ruin. The world is being blown to pieces

by giant explosives in the hands of foolhardy pagans! Shall we call this "scientific progress?"

In religious relations, what is more distressing than a church filled up with unregenerated members under the dominance of personal ambitions and secular rivalry, where brotherly love and the spirit of Christ are unknown? With such a constituency the resistance to sin is at a low ebb and the advancement of the kingdom of heaven and the salvation of souls are of secondary interest.

To such men Christianity seems only an inheritance, not a something to be vigorously sought after with consecration and Christian affection. One hears such souls speaking of "accepting Christ," not of seeking Him and walking by faith in His fellowship. Could one expect anything else but a failing cause where the divine interests could only languish while men idle away a whole lifetime?

### Imperilling Church and State

While men are looking to an involuntary progress in both Church and State, and will not put forth all possible energy to produce and to merit proficiency, and like spiritual "hoboes" are waiting for excellence to be thrust upon them, what promise is there for the future? We know that by His holy merit and influence, Christ has secured our redemption, but never did He relinquish the demand that eternal life and religious supremacy should be sought with all earnestness. This rings all through the teachings of our Lord and His apostles. Never do we find an involuntary salvation thrust upon mankind. While "salvation is not of ourselves, it is the gift of God," we know that it is ever conditioned upon the seeking with faith and full surrender to the Lord.

A Hindoo youth was heard to say: "I prefer Christianity because it is easier,"—had by faith, not by long, laborious tasks of study. But was there ever a greater mistake made? While salvation is not by works and prolonged

tasks, it demands the consecration of the whole man to his Lord, by which consecration the new life is had and the whole life is redeemed. This is never an easy task, as "all excellence requires great labor," but it brings its "exceeding great reward," its joy and peace, its strength and eternal hope. But it is not voluntary, to be thrust upon a people whether they will or not.

Every youth in the land should be taught that socially, politically, and religiously, that he must become an integral part in the making and preservation of the "greatest country the sun ever shone upon." Any country is great only as its citizens are great individually, and not because they are fatally predestined to greatness.

Men who have exalted positions of institutions of learning may teach an involuntary greatness, as Dr. Nicholas Murray Butler, in his *Psychology*, illustrates by his story of a kitten engaged which escapes by aimlessly winding around in its cage, going out at the point of least resistance; pure Evolutional fatalism! Ours is a "goal seeking" life; we accomplish as we determine, and energetically seek. Only thus can goodness or greatness be achieved, or morality and religion exist.

With the reverse idea see where we land: let the youth of the land fancy that they shall involuntarily be great; or let them feel that tracing in their veins is the ancestral blood of beast, tigers and gorillas, and that they were intended to live the life they are living, good or bad,—if thieves and murderers, they were "meant to be thus," as some wish to make out they are—and what sort of a life shall we witness?

If this were a fact where would be all morality, merit or condemnation? Such a philosophy may seem an alibi to the "civilized savage," but it is rather the reverse to a Christian society. For all such the electric chair awaits. But when righteous, and energetic personality comes to the front and triumphs, there is nothing which delights a wise people

more than to weave laurels on the brow of the worthy in Church and State.

### The Folly of Religious Liberalism

Next to the false philosophy of involuntary progress, where is there to be found a greater menace to religion than so-called *liberalism*? See where the treacherous path may lead: Walking in this way well-meaning souls go often trailing the will-o'-the-wisp, in perilous swamps of delusion.

The first delusion lies in the denial of the divinity of our Lord Jesus Christ, and considering Him as only a man like one of us, with an abundance of religion. This doctrine goes hand-in-hand with involuntary progress since it advocates a "natural goodness," needing no redemption or spiritual guidance.

In the doctrine of liberalism human nature is unduly exalted while the Lord Jesus Christ is deprived of His supernal honors and demoted to the level of a mere imperfect human being. In doing this the liberalists brazenly deny to Christ His position as the Son of God, or simply His divinity. As the material scientists leave God out of Evolution, the liberalists leave Christ out of religion. This they do by saying with Harvard's professor of philosophy, that "religion is, indeed, our own affair." (*Source of Religious Insight*, p. 32.) What is this but to deny the very foundation of Christianity by leaving God, the Holy Spirit and Christ our redeemer out in the cold?

The denial of Christ's divinity is an ancient unbelief, we admit, as old as Christianity itself. But it is because of its age, none the less an infidelic doctrine. The enemies of Christ in the days of His flesh, denied Christ's claim to divinity, and put Him to death because "He made Himself equal to God." The Sadducees and stubborn Pharisees denied Him His divinity; the murderous Roman pagans refused to believe that He was divine, as did the deists and as did higher critics of these modern times.

Perhaps the most destructive book in dealing with the character of Christ, was that *Life of Jesus*, written by a mere youth of 25, a German of Jew origin, written not to enhance the character of Christ, but to destroy it. In this book not only the divinity of Christ was attacked but all His miracles were given as mere myths or popular rumors. For writing this book, in 1835, David Freidrich Strauss was prevented from occupying a chair at Zurich to which he was elected, so great was the storm of indignation raised against him. Yet this book is on the market even today, and bought by the liberalists at a very high cost.

The liberalists hold the miracle is synonymous with lack of knowledge. Dr. C. W. Eliot held that "when education is complete all miracles will disappear." Of course this means that Christ's miracles were but popular ignorant rumors. Such an opinion is but to reflect upon the intelligence of Christianity for nearly two thousand years.

### Cheapening Religion

Hand in hand with the denial of the divinity of Christ goes the liberalist's tendency to cheapen the Christian religion. This is done by holding that Christ was not divine, just a man like other men only more religious than others. By demoting Christ from His high altitude of the Son of God, and making Him but one of our unredeemed, weak human nature, the inspiring, uplifting power of religion is lost. In place of seeking that Christ breathe His divine spirit into the hearts of mankind, so that they may "walk in newness of life with Him," the liberalists claim to walk in His footsteps.

But, in fact, what can they mean by this but to walk in the footsteps of a mere human being? What mere man can commit to mankind spiritual impulses, "the power of an endless life" and eternal hope? Only a divine One can do this. In denying divinity to Christ see how the ideals of religion are let

down, how the standards of human religious character is lowered, and the ambitions and endeavors of the church are deficient! Such a fact is a reflection on the very character of Christ.

Of course such a faith has its disabilities and lack of fruits. The liberalists are without a radiance in the history of Christendom. They have been and are without leadership; they have neither prophets, heroes nor martyrs. In history they have not a Paul, Peter or Polycarp. Nor have they an Augustine or Athanasius, a Luther, Cranmer or Wesley. These men, because of their faith in a divine Christ, were lights shining in darkness, and they were makers of history in world uplift, but were not liberalists.

When the liberalists shall *clean house*, and swing into line with the Christian pathfinders and soul-redeemers, and stand shoulder to shoulder with the Evangelists and apostles—every one of whom speak of Christ as God's Son—then shall a different rating be granted to that cultured and educated group. Till then we must remain with the present descent.

Again, as water cannot rise above its fountain head, so the religious conception created by the liberalists is not of an exalted type. One seeks in vain for a religious book produced by them that is not an abracadabra, a bundle of confusion after the manner of Dr. John Dewey's little book *The Common Faith*. Dr. J. G. Machen's *Christianity vs. Liberalism* is worth a thousand of Dewey's *The Common Faith*. Dr. Machen's books breathe the Superhuman throughout, God's spirit.

Men who hold to the idea of a human Christ, claim to have an exalted conception of human ability for achievement. Of course this implies all scientific accomplishments. But they forget that science is entirely human, and "to be human is to err." Science is without a moral standard or a rectitude conscience. It may wreck the society it aims to advance. Science is without a pro-

found Christian insight. And Prof. Neibuhr, of Union Theological Seminary, is eminently right when he says:

The liberal culture of modernity is defective in both religious profundity and political sagacity. It is quite unable to give guidance and direction to a confused generation which faces the disintegration of a social system and the task of building a new one.

One wonders whether they have strength of character to face the evils of the day and resist its inroads of sorrow, disgrace, divorce and suicide, and triumph over them all. If not, why cumber they the ground? A Church may have culture and wealth, but these are not religious essentials.

### A Religion of Joy

In its very nature Christianity is the very soul of gladness. Its source, its spirit, its inspirations, its results and its hopes, are all the very gold of gladness. Christ's coming into this world was a high occasion of great joy: "Behold I bring you good tidings of great joy which shall be to all men." His walk through life was a pathway of gladness. He brought to every soul and home He entered gladness, new life and hope. His kingdom on earth ripples with the melodies of joy. His teachings and example lead to eternal life and gladness.

But when Christ is disrobed of His divinity and deflowered of the beauty of His redeeming power and life-giving spirit what becomes of His excellence and magnetism? They are gone forever from the needy world.

Liberalists often speak in glowing terms of the beauty of the character of Christ and of following His footsteps. But what do they mean by these words? It is the example of human being and not the divine Lord they would follow. In their "following Jesus" where is the religious spirit of heroism that would go with Him unto death? Where is the old-time fireside religion and Bible reading and the victory we read about in the home of the father of Oliver Wendell Holmes, when he was a boy?

The liberalists would say: "Away with such senile nonsense!" But that is the religion which brought Christianity triumphantly down the centuries, and will, apostle-like, stand against the tides of evil and unbelief. This was the Christianity which overthrew ancient Rome, and built in its stead the Christian Rome far in advance of the pagan city.

Will the liberalist Church stand against iniquity as it exists today, and plant the banners of the Cross on the ramparts of earth's remotest bounds? If so, well and good. If not, away with its

pious pretence. Give us the old tried and true religion of Christ which is able to save a degenerate world, such as we live in today.

Shall this be the Christianity for America's future? Or shall it be "liberalistic modernism, cultured and scientific", but spiritually fruitless and dead because Christless and human? Such a religion can not outweather the storm, and who wants to go down with a sinking ship, or be a member of a "zero church", wherein no souls are saved?

—C. H. Buchanan.

## Man's Key to God's Treasure House

*Ephesians 3:14-18*

**G**REAT doors often swing on small hinges, and sometimes open with little effort. Paul is showing what a wonderful door God will open to those who bow the knees before God in faith and love.

We can hardly stretch our imagination to grasp all that Paul expected from God as he offered this prayer for the Ephesian Church. "That He would grant you according to the riches of His glory." How shall human imagination comprehend the riches of His glory?

We see something of His glory in the woodlands and the mountains, and in the valleys, lakes and rivers. We can see something of His glory in the starry heavens by night. But when we read a description of His glorified Church and the vastness of the glory which it shall inherit in the ages to come, we must at least faintly realize that this prayer is asking for a great deal.

### "Think Magnificently of God"

"First of all, my child," said Paternus to his son, "Think magnificently of God. Magnify His providence: adore His power: frequent His service; and pray to Him frequently and instantly. Bear

Him always in your mind: teach your thoughts to reverence Him in every place. Therefore, my child, fear and worship, and love God; first, and last, think magnificently of God."

That is what Paul is teaching in this statement; he is teaching us to think magnificently of God. And if we can grasp his meaning, we shall see new significance in prayer. We shall see that prayer is the key to the store house of the heavenlies. Our Father is not poor; He is rich in all the resources of all worlds and all heavens.

### "I Bow My Knees Unto the Father"

When Paul bowed his knees unto the Father, he prayed. Alexander Whyte says: "If we do not learn to pray, it will not be for want of instructions and examples. Look at Abraham, taking it upon him to speak with the Lord for Sodom. Look at Isaac, he goes out to meditate in the field at the eventide. Look at Jacob, as he wrestles until the breaking of the day at Jabbok. Look at Hannah, as she speaks in her heart. Look at David as he prevents now the dawning of the day, and now the watches of the night, in a hundred psalms. Look at our Lord. And then look at Paul, as

great in prayer as he is in preaching, or in writing epistles. No,—if you never learn to pray, it will not be for the want of the clearest instructions, and the most shining examples."

### *Paul on His Knees*

After our Lord, there is no nobler sight to be seen on this earth than Paul on his knees in his prison in Rome. All the Apostle's bonds fall off from him as he kneels in prayer for the saints in Ephesus, and for the faithful in Christ Jesus. Truly the Apostle has not fainted in his tribulations when he can rise to such intercession and adoration as this. "For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named."

Stone walls do not a prison make,  
Nor iron bars a cage!

When stone walls and iron bars have a saint like Paul inside, such a one goes out beyond the walls and bars. As Paul kneels there, the heavens open above him, and he apprehends the power and glory of the Almighty. He prays for all the faithful, for his heavenly Father is also their heavenly Father, and his resources are infinite.

### *"To Be Strengthened With Might By His Spirit"*

The Holy Spirit is the source of might. Jesus said to His fainting, struggling disciples, "When the Comforter is come" (John 15:26); yes, when the Comforter is come, ye shall receive strength, and wisdom, and utterance. "He will guide you into all truth." "He shall glorify me." "Ye shall receive power, after that the Holy Ghost is come upon you."

How often have we been physically weak and tired and the world seemed drab (Acts 1:18), and our Christian experience seemed uninteresting, and all of life seemed *bouleverse*, as the French would say; upset, unsettled, confused. In such an hour we needed the Holy Spirit to strengthen us with might in the inner man.

### *"In the Inner Man"*

The inner man is that part of our being that is sometimes forgotten. The outer man may be in robust health or in feeble health. The outer man may fail, and will ultimately perish. The outer man is made of clay; sixteen ingredients; made of the same kind of stuff that is found in the rocks and trees. The inner man is made of finer material.

The inner man is where patience must finish her perfect work. The inner man is where faith and love must be developed. The inner man is that part which first must be made clean and pure and holy. Soul growth was thought very important with Paul.

The age in which we live puts great stress on the outer man and his needs. Food, clothing, housing, automobiles, and pleasures that gratify the lusts of the flesh.

But, ah! "the inner man! the inner man!" The inner man needs food, and strength, and life, even eternal life. The inner man needs culture. What a scarecrow the inner man may be even when the outer man is fat and flourishing!

If people could see the inner man in God's mirror, they would be scared at themselves. Let all men have thought for the inner man, for the welfare of the inner man is of vast importance.

### *"That Christ May Dwell in Your Hearts By Faith"*

Here is the secret of strength in the inner man—it is Christ in the heart. If Christ shall dwell in your heart, your heart shall be clean. Christ never can dwell in a filthy vessel. The first thing that happens when Christ comes in to the heart is that some other things go out. Lust goes out, hatred goes out; falsehood goes out. Worldly sorrow that worketh death goes out.

Peace comes in, gladness comes in, joy comes in, goodness comes in, love comes in, faith comes in. This is what Christ meant by being born again. This is what Paul means by becoming a new

creature in Christ Jesus. This is what he means when he speaks of the old man as being dead, and the new man as being alive in Christ Jesus.

*"That ye being Rooted and Grounded in Love"*

Sometimes we put plants into water and they become rooted, but they are not grounded. After a while these plants show indications that some elements necessary to perfect development are

lacking; they are too much like potato sprouts growing in a cellar without light and sunshine. But plants that are rooted in rich soil and allowed to grow in the open air and sunshine, become productive, and have beautiful leaves and produce food for man and beast.

To be rooted and grounded in love is a great matter, for those who are thus rooted and grounded in due time produce the fruit of the Spirit—*William M. Young.*

## Current Thought and Activity

CONDUCTED BY ROBERT M. KURTZ, M.A.

IN HIS RECENT BOOK, *The Riddle of the World*, Dr. D. S. Cairns, the noted Scotch conservative scholar, has put two questions which materialistic science will find hard to answer. They are expressed in these two paragraphs:

The more we recognize the worth and sacredness of human beings, the more difficult does it become to explain how they should ever have been produced by mere indifferent Nature, and why Nature which has produced them should so ruthlessly obliterate them all.

Without the sense of the good and the right there can be no morality. Now how does naturalism, the theory that science is the sole pathway to reality, explain this moral consciousness of mankind?

IT SEEMS ALMOST INEVITABLE THAT HUMAN nature will go to extremes, whether to emphasize one idea at the expense of others often less important, or to practice a particular virtue even to the neglect of its complementary one. So faith and works tend to divide earnest Christians into opposing camps. In *Present-Day Dilemmas of Religion*, Dr. Charles W. Gilkey speaks on this important point:

Practical service and inner renewal are two equally valid and mutually supplementary poles of the truly and totally

religious life. In the theory and practice alike of our fathers at one extreme and ourselves at the other, they tend to fall apart and to seem mutually independent or even exclusive; but to a larger and longer look any dilemma between them is a false one.

IT IS A LITTLE TOO MUCH TO SAY THAT science and philosophy are becoming religious. It can hardly be called religion to admit that the behavior of primary forms of matter suggest the possible existence of an intelligent Overpower. At the World Congress of Faiths Viscount Samuel showed that the trend was only rather away from atheism, when he observed:

The present trend of philosophy in the English-speaking countries is to link up philosophy more and more with science. The leaders of philosophy today are proceeding along that line. The popular exponents of science whose books have an enormous public throughout the world—in particular, Eddington and Jeans—stand upon the same side, and regard modern science as a confirmation of what may be called the religious position rather than the atheistic position.

NEITHER CHRIST NOR HIS APOSTLES ever declared that acceptance of the Gospel was going to make life easy;

quite the contrary. A man was not simply invited to follow Jesus Christ; he was challenged to do so. In the early church a Christian could not easily forget that he was one; his belief made him unpleasantly conspicuous among his neighbors. Last summer, in a sermon in the Cathedral of St. John the Divine, Dr. Charles Leslie Glenn well expressed this fact:

The Christian point of view is embarrassing. Now, as in the first century, all we can say is that we are not ashamed of it. No one has a right to believe in it who has not at first thought it incredible. It has not been grasped if it appears easy. Perhaps that is why St. Paul uses the double negative, "I am not ashamed." Why not say "I am proud of the gospel"? Of course he was proud, he gloried in it, but as he faced the currents of thought of his day, he had first to admit the difficulties, difficulties which he felt as keenly as any thoughtful person. "To the Jews a stumbling block, and to the Greeks foolishness."

NOWADAYS IT IS LIKE A COOL, REFRESHING breeze on a sultry day or spring of pure, cold water in a desert, to find a bold and penetrating statement of the inner nature of Christianity. An example is found in the words of Principal Micklem in *The International Review of Missions*:

Folly and madness it may seem, but we proclaim the ineffable condescension of Almighty God, the Majesty of God that took a servant's form "for us men and for our salvation." This in epitome is the message of the Bible; this is declared in the creeds and confessions of the Church; this is at the heart of all the Church's liturgies; this is the theme of the Church's hymnody. . . .

There is a progressive secularization of the world; more and more those who by some miracle of divine grace accept a supernatural religion and believe in God made man for our salvation, be they Protestants or Romanists, are being thrown together over against a world that may deny Christ or respect Him, but withholds from Him its worship and will not call Him Lord, that will admire

His sayings but know of no forgiveness through His blood, that will judge Him and not be judged by Him.

THE WHOLE PROTESTANT WORLD HAS united with the Methodist churches in recognizing the profound significance of John Wesley's Aldersgate experience on May 24, 1938. But how many people have any realization of how deeply that change in one man's life influenced human history in the two centuries since Aldersgate? Lecky, the brilliant author of *The History of European Morals*, not himself a Christian, made this noteworthy appraisal of the Wesleyan movement:

Although the career of the elder Pitt and the splendid victories by land and sea that were won during his ministry form unquestionably the most dazzling episodes in the Reign of George the Second, they must yield, I think, in real importance to that religious revolution which shortly before had been begun in England by the preaching of the Wesleys and of Whitefield. The creation of the large and powerful and active sect, extending over both hemispheres and numbering many millions of souls, was but one of its consequences. It also exercised a profound and lasting influence upon the spirit of the Established Church. It is scarcely an exaggeration to say that the scene which took place at that humble meeting in Aldersgate Street forms an epoch in English history.

THERE APPEARS TO BE A HOPEFUL INCREASE in the number of public declarations that man must be made right before his social relations can be right. There are renewed pleas for prayers for great revival of the church itself and a great ingathering of those who are truly reborn. Professor A. J. Gossip lately said in *The British Weekly*:

As Lippmann declares, the last years have proved that Christ is absolutely right, and that "the natural man can only muddle himself into muddle." Major-General Temperley, British Military Representative at Geneva under four Foreign Secretaries, has stated, "to cor-

rect the faults of the League would require a moral regeneration in the hearts of men all over the world." And the faults of the social system round us can be corrected at no less price, and by no means one less drastic or less fundamental. And the preacher who is seeking to change men into the new creatures of Paul's vision, living their lives in a new way, is doing far more to bring in the new earth than any other.

**H**OW IS THE CHURCH TO WIN MEN? It does not seem to be having any phenomenal success in that endeavor now. Dr. Edmund M. Wylie, in a recent sermon in the Brick Presbyterian Church, New York, showed two of the things the church must do:

Thinking just ahead of the crowd may be the smart shrewdness of the politician; but thinking against the crowd takes the stern spirit of the prophet. And even the church, as has the world, may make short work of her prophets. Rearing their monuments seems safer business than following their counsels. Expensive as that may be it costs less than the prophet's way of sacrificial living.

But thinking against the world is not enough. It has to be won. And the world will never think with the church until the church is so desperately in earnest that it will live its creed at any personal cost, and give its very life, not only for what it believes, but for the sake of a world which has not learned to think with Christ.

**I**T WOULD BE A HAPPY TRIAL TO GO BACK, in things generally, to "horse and buggy days." But there might be a better chance to get people to think on serious things, including religion, if there could be a moratorium of movies, automobiles, radios, and mystery stories. President P. O. Bersell, of the Evangelical Lutheran Augustana Synod of North America, showed his own awareness of the church's peril by these remarks at the opening of the Synod's seventy-ninth annual convention, in Brooklyn:

The church has never faced such a danger. She is seemingly fighting for

her life. And we are glad that it is so for that will rouse her as nothing else can do. Fighting that means that something is really stirring; complacency and smug self-satisfaction and fake security assured by human resources and man-made traditions are gone and she has to find another assurance and power.

In so doing she will have to discover her very reason for existence. When she discovers that she will no longer be fighting for her own life. She will be fighting for the life of the world. Then she will win the victory.

**T**HAT AMERICA IS A SOCIAL AND POLITICAL "melting pot" is beyond question. All sorts of traditions and theories are being fused here into "something new and something strange." But how about religious fusion? Rev. Leon Merle Flanders, of the Tremont Presbyterian Church, New York, took this point into consideration when he said in a sermon last summer:

America is a Christian country. Its citizens who embrace some other faith, or no faith at all, have no right to demand the de-Christianization of any public or semi-public institution from which is derived our spiritual nurture and social culture.

There can be no religious "melting pot" for Christianity, wherein it will lose its distinctive character in order that it may join with other religions in becoming a national religion. Such a hybrid religion would be nothing more than irreligion. The Temple of Religion to be erected at the World's Fair, to be held next year, may become nothing more than a monument to paganism unless it is surmounted by a lighted cross to indicate that Christianity is the only religion which can secure the American way of life.

**D**R. ROBERT W. SEARLE OF THE NEW York City Federation of Churches gives us no reason to feel that the Millennium is approaching very fast by way of the churches. He spoke before the Columbus Convention of the International Council of Religious Education on the subject, The Church and the Forces Producing

Social Breakdowns, and *The Messenger* editorially comments on the facts brought out:

The Protestant Churches for the most part are simply not "preaching the Gospel to the poor." Many pastors would not know just what Gospel to preach to folks with hungry children and an eviction notice. Yet in this wealthy land we have one-half of all the unemployed people in the entire world, and over 5,000,000 of them are young people, many of whom never had a job since they graduated from high school or college. One-third of our people are assuredly ill-housed, living in places unfit for human habitation. In New York City alone there are 17 square miles of slums. In some of our northern industrial cities Negroes are worse off economically than in the deep South.

A MINISTER OF THE GOSPEL OF JESUS Christ, especially if he is of a bookish mind, must be careful not to grow away from people. The Kingdom of God is made up of folks, not of ideas. It is very easy for a feeling of distance to develop and widen between a pastor and his own people, to say nothing of outsiders. Dr. Albert Peel, Editor of *The Congregational Quarterly*, lately wrote this personal confession:

When I was a minister in a Lancashire town, mixing with artisans continually, playing cricket and tennis with them, engaged with them in the hurly-burly of politics, and in and out of their homes every day, I could talk to them with ease and comfort. Now, after many years of another world, I have sadly to realize that I have lost the sense of contact with them I once had: I could not now, I regretfully confess, go to a Working Men's Club and naturally enter into the give and take of ordinary conversation. Living in a world bookish and denominational, especially in the years since I ceased to be a pastor, I have found, to my surprise, dismay, and even annoyance, that with a crowd of working men I am constrained and aloof.

SOCIETY HAS ALWAYS BEEN AFFLICTED with those sins to which we now apply,

with a specific meaning, the term, immorality. The flesh is weak, and there has ever been evil enough of this kind; but among those who can claim always some degree of decency it has at least been disconcerted. Now, however, some, even among our educators, seem timid about warning young people on the subject, lest they appear out of date. Also cases have been cited in which youth have been, if only indirectly, defended in their infractions of the rule of chastity. In his book, *Poison Pedlers*, Dan Gilbert arraigns in this fashion such lawless "education":

The serious type of immorality which threatens society today is not that which results from natural weaknesses of the flesh. It is rather the "smart," "sophisticated," "modern," "deliberate," and "intentional" type of sinning, which is caused by the warping of the intellect. Educated youth does not sin today because he cannot withstand temptation; he sins because he is taught that it is stupid and old-fashioned to withstand temptation; because he is taught that it is desirable, progressive, and a sign of culture not to resist temptation. He has been led to make a religion, a "new morality" of deliberately giving in to temptation, and even seeking it when it is not available.

A PREACHER WHO WANTS TO WARN THE youth of his congregation against perils to moral character may well think over these enumerated by Harlow H. Curtice, President of the Buick Motor Corporation, when addressing seniors at Olivet College. While they do not deal with religion as such, they do indicate things that undermine religion:

Your battle is against the most insidious and tireless of foes. Let me name them. They are these: the easy way, the wishful thought, the tempting short cut, the shallow assumption, the clever expedient, the evasion of responsibility, the specious solution, the self-saving ingenuity, the surrender of independence and integrity of mind. You may not think these foes are formidable. Do not be misled. They are at the bottom of

most of our troubles. They are the betrayers of men and nations. They are at their zenith of power today and have half the world in thrall.

**SUCH AN UPHEAVAL AS THE GREAT WAR** could hardly avoid being followed by extreme ideas and radical schemes of all kinds, amounting to social hysteria. The various youth movements are more or less manifestations of this tendency to excess. Older people are not so quick as the young to grasp new ideas, but young folks lack the experience and mature thought to weigh things rightly. Reinhold Niebuhr, in *Beyond Tragedy*, shows how youth is being misled through the very efforts to develop it:

The progress of the world does depend upon the vigour and hope with which each new generation approaches age-old problems. But it is significant that all these youth movements of Europe have in this latter day been captured by the various nationalistic hysterias of the Continent. It is instructive that the most fanatic disciples of fanatic religions are young people; and that the peace of Europe is imperilled most by the young people who did not know the horrors of the last war but long for the romance of the next. What could be more pitiful than this corruption of European youth? Parents and instructors are powerless against it. Human pride has taken just another form. The form is peculiar but the pride is the old sin of Adam. This pride prevents young people from realizing that their "singleness" of heart is frequently the direct consequence of their emptiness of head.

**WHAT A GREAT CAUSE FOR THANKSGIVING**, that the church of Christ is able still to display her ancient courage in the face of great adversity, and to fight the good fight of faith. In the book above quoted Niebuhr has this significant passage, which illustrates the failure of education alone to develop moral stamina:

The fact that it is the church in modern Germany which defies the state, while many apostles of a universal culture and a universal science have capitul-

lated, is most instructive in regard to the relation of the kingdom not of this world to this world. The university was the pride of Germany: and the German church was more or less moribund. Yet the former has allowed its universal culture to be corrupted by the state while the latter has fought valiantly against such corruption. The culture of the university sought universal truth through the genius of the wise man; and forgot that the wise man is also a sinner, whose interest, passion and cowardice may corrupt the truth.

**WHY DON'T THE CHURCHES HAVE MORE** spiritual power, and bring more people into the Kingdom, when it is so widely admitted that a great spiritual awakening is vitally important? An editorial in the *Western Recorder* says the churches seem to feel that their organizational activity makes them right before God, and continues:

This quiet assumption that we are already prepared in our churches to hold up Christ before the lost, without deep heart-searching or repentance or confession on our own part, seems to have become almost the norm of the approach of many of us to the great God-given task of preaching Christ to the lost. It is clearly exhibited in our having by insensible degrees substituted the word "evangelism" for the old-fashioned word, "revival." We seem to prefer the word that points to going out at once to gather in more persons from the outside, but does not embarrass us by suggesting our own lack of spiritual fitness to lead lost souls to the Lord until we shall humble ourselves before God.

**DO YOU KNOW A CHURCH COMPOSED** entirely of tithers? An account of it would be worth while if you do. Dr. Hugh McKean of Chiengmai, Siam, tells of one in that country, and *The Bible Banner* quotes his account of it:

There are 400 members, and every member tithes. They receive 40 stamps (less than twenty cents or ten pence) and their rice each week. Of this, each gives weekly one-tenth. Because of this they have more for Christian work than

any other church in Siam. They pay their own pastor and have sent two missionary families to spread the gospel in a community cut off from the outside world. They are entirely responsible for this work and are very earnest about it. They are intensely interested in all forms of Christian work, especially work for unfortunates of every kind, and their gifts for this kind of work are large. They not only have accepted Christ but, having found Him good, are making Him known to others. And every member is a leper.

THE CHURCH MUST BE MISSIONARY IN its deepest motives—or it is not the church of Christ. In *The Christian Message in a Non-Christian World* Professor H. Kraemer brings this out in a striking paragraph:

The Christian mission in the non-Christian world must be accomplished in the present complicated world with all the means that human intelligence, ingenuity, and devotion put at our disposal, because it is our plain duty to make the hearing and expression of God's revelation and Message as palpable as possible. Theology, history, psychology, anthropology must be exploited to achieve one aim and one aim only: to be a better instrument in conveying the conviction that God is speaking in Jesus Christ His decisive Word to individuals, nations, peoples, cultures, and races, without any distinction. The undying fire, however, without which all our endeavours are nothing and all our missionary enthusiasm is powerless, is only kindled by the faith and prayer which are born from the vision of the triumphant Divine Love that burns in the heart of the Universe and which became incarnated in Jesus Christ, our Lord.

WHATEVER WE MAY THINK OF ANY plan to bring the Protestant churches closer together, the fact that we are offered another one, called "the most significant movement toward unity among Protestant churches since the Reformation," makes it important to know just what it comprehends. *The Methodist Protestant-Recorder* gives this outline of the whole idea:

The tentative draft of the constitution of the proposed World Council of Churches, adopted recently by seventy-five delegates representing 130 Protestant bodies, meeting in conference at Utrecht, The Netherlands, outlines the functions of the Council as follows: "To carry out the work of the two world-wide movements for Faith and Order and for Life and Work. To facilitate common action by churches. To promote cooperation and study. To promote the growth of ecumenical consciousness in members, of all churches. To establish relations with denominational federations of world-wide scope and with other ecumenical movements. To call world conferences on specific subjects as the occasion may require, such conferences being empowered to publish their own findings."—The Council assembly is to consist of 450 members and will meet every five years. There is to be a central committee of ninety delegates, which will meet annually. A provisional committee, of which the Archbishop of York is chairman, is to carry on the activities of the movement until the World Council is formally established.

A STRIKING ESTIMATE OF THE UNPARALLELED nature and character of Christ and of His influence upon men appeared in *The Indian Witness*. Here are a few extracts from the native author's list of points that showed Christ to be entirely unique in history:

His life and teachings are unique in that they are a different order from the world's debatable theories and ideals.... In a complex world He gave us simple, basic truths upon which life is founded.

The unique purpose with which He came into the world.... Christ brought a new dynamic of love.... My Hindu brethren tell us that Lord Krishna came "for the destruction of the wicked and the preservation of the good." But Jesus Christ came to turn the wicked into good; to give them both the desire and the power to conquer sin.

He is unique in His claims to divine authority and power.

He is unique in His claims to be one with God.

He is unique in that He rose again

from the tomb and is ever alive.

Now, of the evidence from His disciples, His life, His teaching, His regenerating power in individuals, and even from the evidence of the avowed enemies of His mission, any rational being with a brain to think and a heart to throb in his heart of hearts must conclude that Jesus Christ is God as the one Man.

THE LONG YEARS OF SACRIFICE AND TOIL in India are showing marvelous results. The problem now is, not how to win converts, but how to care for the multitudes who are turning to Christ. After conversion they must be lifted out of illiteracy, for one thing. In *Zion's Herald* Jashwant R. Chitambar gives an illuminating incident and an idea of the work contemplated:

A local preacher left his work and took to farming in a village. He was a mason and also a carpenter. As he went from village to village in connection with his work, he told the gospel story, adding his own personal testimony to what Christ had done for him, in the simple village dialect. A little later this layman invited the district superintendent to meet the people whom he had been preparing. The district superintendent found several hundred people ready for baptism. . . . These stories can be duplicated, for a mighty work of the Spirit is going on all over the country.

We are preparing voluntary lay workers and are laying stress upon the necessity of our people standing on their own, but even this work needs immediate reënforcement, both missionary and national. We must have schools, especially community schools, for the children of our Christian people. We are determined to carry on a vigorous campaign against illiteracy among our Christians. Our slogan will be "Every Christian literate in five years."

ONE OF THE VERY FIRST CONDITIONS OF helping people is to understand them. Failure here may give such offense as to cause the best plan to fail. In *Latin America, Its Place in World Life*, Samuel Guy Inman gives some idea of the

caution needed by our missionaries in dealing with natives of South America. A review in the *Gospel Herald* by J. W. Shank quotes and comments:

The Anglo-Saxon is practical. He wants things to happen. He wants people on time. He wants organization. He likes to standardize. He builds great skyscrapers, great industrial communities. He wants to work strenuously and play strenuously. He wants the direct approach and is impatient of form and circumlocution.

The Latin is theoretical. He likes to discuss. The favorite mood of his verbs is the subjunctive. "Tomorrow" is his favorite word. His approach is indirect. His relations are individualistic and organizations have little appeal for him. Unlike his North American contemporaries, he will not sacrifice for efficiency's sake the time necessary for cultivating friendships.

The author with considerable detail contrasts the difference of emphasis placed by North and South Americans on national and personal dignity. For the Latin American his personal and national dignity is more important than any monetary or physical consideration.

The United States, not appreciating sufficiently this characteristic, has made many diplomatic blunders in dealing with these countries.

AMONG THE MANY PROBLEMS THAT confront the American churches is the increasingly difficult one of migrant labor. Dr. Mark A. Dawber, Executive Secretary of the Home Missions Council, introduces an article in *The Missionary Review of the World*, depicting the miserable existence of these wandering multitudes, with this general description of the situation:

The migrant labor situation is getting worse every year. Time was when this was for the most part a problem of a few foreign-speaking groups, Mexicans and Filipinos being the major nationalities. But now it is a general problem, including all races and with an increasing number of Negroes, also white farmers who have lost their farms; or agricultural laborers who until recently

were working regularly on established farms and who themselves had a settled abode.

The tragedy of the new migrant movement is that it now includes a large number of persons who were accustomed to a home of their own, or a settled residence; who were home-lovers and also were citizens of a definite community which they were helping to build. Thousands of these families are now transient, moving around from place to place, glad to get any opportunity that presents itself for occasional work in the fruit, vegetable or cotton sections of the West.

CHRISTIANITY IS NOT ALONE IN DOING missionary work. The adherents of Asiatic systems of belief are busy with their propaganda in America, and their "temples" are rising on American soil. *The Lutheran* recently published these figures respecting Buddhism in the United States:

In the United States there are 100 Buddhist temples. Recently the fortieth annual Buddhist convention in the United States was held in their largest temple, situated in San Francisco. Plans are contemplated for the erection of two other temples, one in New York, the other in Philadelphia. There is at present a complete set-up for Buddhist worship in Philadelphia's Commercial Museum, thoroughly competent at a moment's notice for the performance of the Buddhist ritual. The Buddhists in the United States claim 50,000 Japanese members, also 2,000 white Americans, among whom there are fifty priests.

AT THE LAST MEETING OF THE CHURCH Associated Press one of the speakers emphasized the responsibility of religious periodicals to their constituency, "leaders and potential leaders in the realm of religion." Right; still would it not be a good thing if there were a few strong journals calculated to appeal directly to the average layman? However, the speaker referred to proceeded, with reference to religious editors:

The editor of the religious journal should consciously conceive his task as

that of leading the leaders. His initial responsibility will be to state and clarify the religious issues of the day. This is urgently necessary, for leaders must think clearly if they are to act wisely. They must see issues in their perspectives, and in proportion, understand their origins and their implications and their consequences. To understand and adequately to interpret the significant issue of the day in such a fashion as to lead the leaders and help the leaders to lead, is surely a task worthy of all the powers which we can summon to it.

AT THE CHICAGO CONVENTION OF THE International Council of Religious Education its Executive Secretary, Dr. Roy G. Ross, stated that there are 24,000,000 children in this country enrolled for religious education. This has the usual impressiveness of large numbers, but it suggests several questions: What kind of religious education is given? Is it training in evangelical truth, or is it the superficial stuff that is given in so many of our Sunday School classes? Or, further, is there in our present religious education a good bit of subtle denial of Scriptural truth? Dr. Ross also said that about as many children had no religious education whatever, and drew this picture of the consequences:

These millions who are growing up without the sphere of any religious influence, either Catholic, Protestant or Jewish, are the grave concern of both the church and the State. They are the breeding ground of crime and delinquency and they form, by far, the greatest challenge of the generation to the idealistic and ethical teachings of religion. Paganism raises its head among young and old. And what do we find as to results among vast numbers of our people? A growing apathy to the obligations of citizenship, social strife, indifference to the church and neglect of the moral sanctions.

A NOTABLE TRIBUTE TO THE BIBLE HAS been paid by Dr. Allan Roy Dafoe, the physician of the famous Dionne quintuplets. In an article published by the *Bible Society Record* he testifies to the

influence of the Sacred Scriptures in the region to which these famous babies have drawn attention:

It has become more or less the fashion of late to poke good-natured fun at this Book of Books. There are those who even violently denounce it. They call up all sorts of witnesses to prove or disprove its origin and its authenticity.

Yet, here is the book that has helped sustain mankind for thousands of years. It is part of the very background of man. And, as I say, try as we may, we can never completely lose or outgrow our background.

Here in the north woods I have lived for a full thirty years among a very religious people. They are truly religious. Their religion is not a coat they put on Sunday morning and take off again on Sunday night. It is a garment made out of the very threads of their daily lives. There are hundreds of homes here where the Bible is the only book in the house.

WE ARE ALL FAMILIAR WITH INSTANCES of ignorance of the Bible on the part of school children, often quoted because of their amusing nature rather than as symptoms of a serious religious condition. But we have a right to expect something better from professors and from university students, who should at least know enough of the Bible as literature to avoid such blunders as Principal Robinson of Overdale College, Birmingham, cites in the *Christian Standard*:

Quite recently a book has been written by a learned professor of economics. It is entitled, *The House that Hitler Built*. It is a description of the totalitarian state now in existence in Germany, and, in speaking of the church conflict, the learned professor says, "Pastor Niemoller coined the phrase, 'We must obey God rather than men'!" It is tragic to think that a learned professor is not aware of the fact that this phrase occurs in the Acts of the Apostles. He might with advantage sit at the feet of Pastor Niemoller. More recently still, at the time of the Anglo-Italian pact, a cartoon represented Mr. Chamberlain and Mussolini on the shores of the

Mediterranean, with Spain in the offing. Mr. Chamberlain was in the act of cleansing his hands in the waters of the Mediterranean, and underneath was the caption, "And he washed his hands." A writer in the *Spectator* shortly afterwards said that he had shown this cartoon to quite a number of university undergraduates, and to all except one it was meaningless.

IN A TRUE DEMOCRACY THE CHRISTIAN religion, in any real sense, cannot be taught in the public schools; so a special responsibility rests on the church. How many members of your church could give a fair account of the essentials of their faith? Too many young church members are facing an irreligious, and anti-religious, world with blurred and distorted notions of what their professed faith "is all about." All this emphasizes a statement in the Oxford Conference Report on *The Church and Education*:

In the countries where the state is undertaking the work of general education, and where it can give no official permission for Christian teaching in state universities and schools, the church may well claim that, on purely academic grounds, no education is complete which arbitrarily excludes one whole field of human experience and history. She will recognize that a state in which Christians are in a minority cannot enforce Christian teaching, but she will point out that the education offered would be inadequate unless those who desired to study the Bible and its message and its place in human history had some opportunity to do so. . . .

Even if there is no place for formal religious instruction there will be abundant opportunity for Christian work, both through personal influence and in the manner of presentation of non-religious subjects. The Christian teacher will not unfairly force his religious position, but he need not hide it.

SHOULD TEACHERS BE REQUIRED TO TAKE an oath of loyalty to the Constitution? This question has been much in the press during the past two or three years, and,

as in so many things, there is something to be said for each side. As quoted in *The Banner*, President Charles P. Wishart, of the College of Wooster is opposed to the teachers' oath, and shows its possible abuse by politicians:

Just why a teacher should be required to take the oath of loyalty to the Constitution rather than the preacher, the radio performer, the actor, the newspaper editor or the political stump speaker does not seem to have penetrated the mind of the average legislator.

It is not only the unfair singling out of one class of men and women that disturbs us, but the suspicion that this may be the entering wedge looking toward a situation when the politician will tell the professor not only how to teach but what to teach; when his loyalty to the Constitution will be interpreted, not in the light of the Constitutional guarantee of free speech, but in the light of the peculiar meaning which may be read into that document by the Fascist-minded legislator.

A PERSISTENT QUESTION OF THE HOUR is, How has Hitler done it? Probably the best answer is that he could not have risen from obscurity to autocratic power unless there was something innate in German character which adapted that people to what we now call Hitlerism. Douglas Reed develops this idea in *The Spectator*:

The main answer to the question, what's good in Germany, seems to be that the German has a civic sense, a feeling inborn or inbred that his country belongs to the nation first and the individual afterwards, and that the land is one big national estate which must continually be improved and adorned.

This is not a product of Hitlerism. It is something permanent in the German character. In the patchwork-quilt Germany of the little kings, the petty princes, the grand but diminutive duchies, it was there. It continued under the Kaisers, under the Socialist working-man President Ebert and the democratic Republic, under the Field-Marshal President von Hindenburg, under Brüning and von Papen, and it continues under

Hitler. It is not a question of capitalism, socialism, or any other ism. It would continue under German Communism. It is an overriding sense of duty to the community that makes the German great.

ONE UNFORTUNATE EFFECT OF THE long agitation of the labor question is the development of a system of economic castes, and the tendency to regard these groups as necessarily antagonistic. Rev. Willard E. Rice, assistant pastor of the Marble Collegiate Reformed Church, New York, was right in dealing with this as he did in a recent sermon:

We have fallen prey to the tyranny of words. Such words as "labor," "worker," "capitalist," "wages," "profits," have taken on a false connotation. What right have we to put some people into a "laboring" class and some into a "capitalistic" class, some into a "wage-earning" class and some into a "profit" class? . . .

The fundamental problem of economic and social responsibility is to realize that we are set off against each other into enemy camps of different objectives. We are in truth encamped together in the battle of life, fighting common problems, and what is one's woe is another one's woe, and what is one's weal is likewise another's.

The minute we quit seesawing and get together on the same end of the plank, that moment we use the plank as a leverage in common effort and that moment shall we begin to live as we ought to live.

HISTORY HAS SOME EMBARRASSING memories. Very many of us condemn Mussolini for his ruthless destruction of a helpless people's freedom and for his pompous declaration and prophecies about Italy's greatness. But *The Christian Evangelist* recalls what is now a rather mortifying bit of oratory from a speech delivered before our national Senate shortly after our war with Spain by the late Albert J. Beveridge:

Mr. President, the times call for candor. The Philippines are ours forever, "territory belonging to the United States," as the Constitution calls them.

And just beyond the Philippines are China's illimitable markets. We will not retreat from either. We will not repudiate our duty in the archipelago. We will not abandon our opportunity in the Orient. We will not renounce our part in the mission of our race, trustees under God, of the civilization of the world. And we will move forward to our work, not howling out regrets like slaves whipped to their burdens, but with gratitude for a task worthy of our strength and thanksgiving to Almighty God that he has marked us as his chosen people, henceforth to lead in the regeneration of the world.

THE NEGRO HAS A VOTE, AND SHREWD politicians do not overlook this fact; neither do certain groups among us. Writing in *The Commonwealth*, upon Communism and the Negro, Joseph B. McAllister says:

The communist quickly perceives that the uneducated Negro, laboring for a pittance and living from hand to mouth, propertyless, often in vile surroundings, is good potential communistic power. By all means he must be won—and especially since it is so easy. He so readily responds to kindness.

## World Religious Digest

IN A RECENT REVIVAL service I asked all those who had accepted Christ before they were eighteen, and it seemed like every hand in the auditorium went up. Then I asked those who had become Christians between the ages of 18 and 35 to hold up their hands. There was a fairly substantial showing. Finally I called for those above 35 and there were only one or two. Surveys have proven that the chances are 5,000 to 1 against getting decisions for Christ between the ages of 18 and 25; 25,000 to 1 between 25 and 35; 80,000 to 1 between 35 and 45; 1,000,000 to 1 between 45 and 85.

—James De Forest Murch.

FOR A period of thirteen weeks or more, dating from Sabbath, September 25, the voice of Dr. Will H. Houghton was heard over an eastern network and other radio stations, in a series of gripping and arresting weekly messages on the general theme, "Let Us Go Back to the Bible."

LETTERS, written just before Nebuchadnezzar's triumph at Lachish, have been dug up by archaeologists. These letters were written by Hebrews inside the

walls of Lachish, in Palestine, while struggling against the attack of Nebuchadnezzar's Babylonian army in the year 589 B. C. The prophet Jeremiah was then alive and preaching.

The letters, over a dozen of them, are written on scraps of clay. The ink on the letters has been analyzed and found to be a mixture of carbon and iron fluid, possibly made by dissolving soot in an extract of oak galls.

The jagged clay fragments scrawled with faded ink have aroused considerable excitement, as this is the first contemporary record of Old Testament events that has been found.

The letters were unearthed in 1935 and the first translation has just been published by Dr. Harry Torczyner of the Hebrew University in Jerusalem. The language has been pronounced by one American authority to be perfect classical Hebrew.—*Jewish Miss. Magazine*.

THE "WORLD'S largest Bible," completed in Los Angeles after two years of work, weighs 1,100 pounds, contains 8,048 pages, and measures eight feet across.

LUTHERAN Annual Growth is reported by National Lutheran Council, as follows: Today there are 2,884,477 communicants in America, with 13,024 pastors serving 19,738 congregations. The Church schools increased by 1,500, or 7%. In 1937 there were 24,589 schools served by 179,744 teachers for 2,090,983 enrollment. The total expenditures of the congregations was increased by \$6,000,000, reaching a total of \$40,017,826. There are 2,481,942 confirmed members, and 5,114,250 baptized members.

IN THE AUTUMN of 1937 the American Association for the Advancement of Atheism placed advertisements in a Yakima (Wash.) newspaper offering a first prize of fifty dollars, a second prize of twenty-five dollars, and five additional prizes of five dollars each for the best essays by pupils of high schools and junior colleges of Yakima County on the subject, "The Folly and Futility of Christianity." This is supposed to be a clever and effective way of making propaganda for atheism. The editor of the *Sunday School Times* was curious. He took the trouble to write to headquarters of the Four A's at 38 Park Row, New York City, inquiring as to the outcome of the contest. He received the following letter, signed by Charles Smith, President of A. A. A. A., Inc. "Our Association placed two advertisements in a Yakima, Washington, newspaper, offering prizes totaling \$100 for the best essays by pupils of the high schools and junior colleges of that city on 'The Folly and Futility of Christianity.' No essays were submitted."

"WE HAVE some fifty odd so-called Christian colleges in America, but perhaps we have not a single real Christian college." Read that statement again, if you will. We—*i. e.*, the Presbyterian Church in the U. S. A.—have some fifty odd so-called Christian colleges in America, but perhaps we have not a single real Christian college. This is not said by some carping critic, some faultfinder with the Presbyterian Church, but by a

man as high as any in the councils of his own Church.—*Calvin Forum*.

THERE ARE 400,000,000 people in the countries of Europe, 18,000,000 of whom are Mohammedans.

ITALY has fewer evangelical believers, according to its population, than China. Spain has fewer Christians than India.

THE REMAINS of an early Christian church and the ruins of other ancient buildings have been discovered on the summit of Mount Nebo, from which point Moses viewed the Promised Land. The excavation is being carried on by the Franciscan Monks, under the direction of Sylvester Salter, a Biblical scholar and archæologist. The church is believed to be the one referred to by a noted traveler who visited this place in 386 A.D. The name "Moses" appears in the mosaics, and crosses are found everywhere on capitals and pillars.—*United Presbyterian*.

A MOVEMENT has begun for the formation of an indigenous church in Australia. It is hoped to accomplish it by bringing together two or three of the leading denominations.—*Watchman-Examiner*.

METHODISTS in the South, stirred to action by the increasing baneful influence of the radio, have joined hands with Pacific Coast Methodists in circulating resolutions seeking wider support for a concerted attack on the present type of advertiser-sponsored network radio plays.

WHEATON College has a Scripture distribution Society which is planning to place in the hands of 150,000 students in universities and colleges this Fall a copy of the Gospel of John.

A NEWS REPORT from Korea emphasizes the persistence of the Japanese in compelling shrine worship. In southern Korea, where the Southern Presbyterian Mission's schools have all been closed because of the shrine issue, some of the

churches received instructions from the Governor's office that in future all Christians before going to church should first do obeisance to the Sun Goddess at the shrine. If there was no shrine in the village, the church would be expected to put one up on its own premises.—*Revelation*.

THE SWASTIKA, the emblem of the Nazis, was used by the Jews 1,500 years ago, as revealed by the hooked crosses in the Mosaic design of the floor of the synagogue recently discovered by Belgian archaeologists near Hama.—*Allyance Weekly*.

ONLY SEVEN per cent. of the population of New York are affiliated with any church and only 30 per cent are in touch with any church.—*Herald of Holiness*.

IN THE LAST Barcelona fair in Spain there were bookstalls and they all showed a significant sign which read, "The first essential book for your library." And to the surprise of many it was the Bible. The British and Foreign Bible Society sold at this fair 205 Bibles, 65 Testaments and over 200 separate books in three days, besides the sales of other stalls.

THE Rev. T. P. Seibenmann recently advertised "Seats Free" at his church at Dublin, Ga. There was such a startling influx of worshippers that he took another look at his church notice. A letter was missing. It read, "Eats Free." There are still many who are more interested in the loaves and fishes than they are in the bread of life.—*Meth. Prot. Recorder*.

ALMOST every ship that comes into New York is carrying a few imported church bells. Church bells had lost their popularity for a generation or two, because the secret of tuning large bells had been lost. But two English bell foundries have been conducting experiments, until finally they have restored the skill of five-point tuning. The bell yields a strike-tone, its sub-octave, its super-

octave, its minor third and its major scale fifth.—*Dallas World*.

THIS SUMMER, for the first time in 3,000 years, there is an adequate water supply for the city of Jerusalem.

JAMES TRUE says in the current issue of his Industrial Control Reports from Washington: "Movie magnates are distressed and mystified over the decline in audiences throughout the country. There is no mystery about it. The public is sick of propaganda against Christian standards and the malodorous vulgarity of the pictures.

MODERNIST preachers of the Federal Council type are practically unanimous in their support of the "Loyalist Government" of Spain. The Dies investigating committee showed conclusively, last month, that the Spanish Loyalists are Communists. Alvin I. Halpern, one of hundreds of American young men recruited to fight in Spain, testified that two Congressmen (O'Connell, a Montana Democrat and Bernard, a Farm-Labor Congressman from Minnesota) came to Spain while he was there. They made Communist speeches at a demonstration in the city of Benicasim, at the same time giving the international red salute, which is the upraised arm and clenched fist.—*Defender*.

IN 1880 only 19.9% of the population of the United States belonged to any religious denomination. In 1937 the percentage had grown to 59. Since 1878 the membership in organized religion has increased approximately 282%, while the population of the country during the same period has increased 169 per cent. Since the last annual report on the general subject of church membership compiled a year ago there has been a gain of 754,138 members thirteen years of age and over.

The number of people committed to a better life is very close to 50% of the total population of the United States; the remaining 50% includes 24 million infants under ten who obviously should

not be counted. There are about 87 million people over thirteen years of age. Of these, 52 million are reported to be members of organized religion. That is to say, about 60% of our people, thirteen years of age and up, are reported to be in regular standing in membership in organized religious bodies.

For 1937-'38 the total number of Protestants in the United States "13 years of age and over" is 31,530,275, a gain of 386,210 over the figure for 1936-'37. The corresponding figures for Roman Catholicism are 15,492,016 and 535,258. The total "inclusive membership" of American Protestantism at the present time is 35,879,311, and of American Catholicism, 21,322,688.

But it must be remembered that these tabulations are not records of "saved persons," or of "converted" persons, or of "saints." They are the statistical record of persons who have, in practically every connection, gone through some initiatory rite which has included a vow or a promise or a wish to lead a better life, and at least to strive for a faith in God under which character may be developed and bettered. With this understanding in mind, the statistical study of the churches for the year 1937-'38 is important and valuable—*Dr. H. C. Weber, in Christian Herald.*

THE GREEK DICTATORSHIP has issued a number of decrees designed to raise the prestige of the State religion (Greek Orthodox) to a level perhaps unknown in the recent history of that country. At the same time the activities of any and all "competing" religious organizations will be drastically curtailed. Under these laws, effective immediately, persons found proselytizing in behalf of any except the Greek Orthodox religion will be punishable by fines and from two to six months' imprisonment. Foreigners guilty of the same offense will be expelled. Publication of these decrees by the Ministry of Public Worship is the outcome of many recent indications of the government's disfavor of foreign religious practices. This Spring the Chris-

tian Science Church was forced to close its doors. Persons of the Jewish faith have been unwelcome. Recently some American Catholic priests who, according to their own story, wished only to tour Greece—were barred. An American Protestant pastor was forbidden to land after the ship's officer had given the nature of his profession. One of the decrees prohibits all literature containing opinions contrary to those held by the Holy Synod. Another compels school children to attend church on Sundays.—*Methodist Protestant Recorder.*

IT IS REPORTED that the Jewish missionaries in Palestine are having an unprecedented hearing relative to the gospel of Jesus Christ. Many of the better educated Jews are inquiring concerning the Savior and recently in one place a prominent doctor and his wife and a rabbi professed Jesus Christ.—*Herald of Holiness.*

IT IS REPORTED that in 12 states the reading of the Bible is absolutely prohibited. In 19 more it is allowed only by implication, but may not be taught. In six states it is an optional matter. The rest of the states have laws requiring the Bible to be read, but in few is this law enforced.

RECENT STATISTICS INDICATE that the liquor bill for America last year was \$5,000,000,000, not far short of fifty per cent of the nation's total bill for food and clothing, and residence construction. There is now one licensed saloon for every 209 population, including small children and infants. It is a record never before approximated in America or in any other nation.

JEHOVAH'S WITNESSES recently held their national convention in Seattle, and were granted the free use of the auditorium and the broadcasting facilities. During their convention they launched attacks from the platform and through pamphlets upon Protestant, Catholic and Jewish bodies and against the government of the United States. Protests

have been filed with the radio and civic bodies for allowing such people to use the facilities of the city. The *Seattle Star*, a secular paper, severely criticized them for being in favor of no one but themselves and urged them to "stay with the Golden Rule." They are also the people with whom the government has had trouble concerning saluting the flag.

**THE BIBLICAL SEMINARY**, in New York City, demonstrates how the Bible may be put where it belongs in theological education by new tactics which refer to a special continuous course throughout the year to be given by a tandem team of visiting professors under the general supervision of President White. The subject of this course will be "How the Bible came to be and what the Bible has done since it came to be."

IT HAS BEEN STATED by competent authorities that gifts for benevolent objects, including gifts to colleges, have been decreasing during the past few years in spite of an increasing national income. While fifteen per cent is exempted by the government from income tax, it has been shown that only about two per cent has actually been given for philanthropic purposes, even falling short of the ten per cent tithe principle.

**WHEATON COLLEGE** has more students enrolled in the study of Greek than any other institution in the United States. This large enrollment in Greek is explained by the interest of Wheaton students in the original languages of Scripture.

**ROCKEFELLER'S** Archæological Museum, costing ten million dollars, is now open in Jerusalem and already has quite a collection of valuables unearthed by the spade.

**IN RETALIATION AGAINST** a searching sermon delivered by Theodore Cardinal Innitzer at St. Stephen's Cathedral, Vienna, and a demonstration by Roman Catholic youth that followed it, a mob of Nazi hoodlums stoned the prelate's palace on Saturday and injured him. On

Sunday they invaded the apartment of Canon Johann Krawanik and threw him from a window. Thus is vividly symbolized once again the Nazi hatred for religion in all its forms, including Roman Catholic and Protestant faiths.—*Zion's Herald*.

**GENERAL CHIANG KAI-SHEK**, through Madame Chiang, ordered it announced at a prayer meeting in Hankow, that the law forbidding compulsory religious education in the mission schools was rescinded. The announcement was greeted by the immediate audience, as it must be by all interested in Chinese education in China.

In reaching this important decision, General Chiang is said to have been inspired by the dauntless courage and self-sacrifice of foreign missionaries who voluntarily remained at their posts to administer to the needs, physical as well as spiritual, of the Chinese subjected to merciless onslaught from modern machines of destruction.

**THERE IS TO BE** a Temple of Religion in the 1939 New York Fair, but no religious services are to be permitted in it, or indeed on the fair grounds, with one exception, a Roman Catholic chapel.

**THERE ARE 18,000,000** Mohammedans in Europe.

**THE AMERICAN ASSOCIATION** for the Advancement of Science says that it proposes to make a thorough study of "all phases of the alcohol problem," and that "whether the findings of the various studies are favorable or unfavorable to the use of alcoholic beverages, they will be published without prejudice." We hope that the association will adhere strictly to the scientific approach and that it will give the world *all* the facts unearthed by its "Research Council on the Problems of Alcohol."—*Zion's Herald*.

Human philosophy says, "Man, know thyself"; and Divine revelation says, "Man, know thy God."—*J. M. Waite*.

# THE SANCTUARY

## The Glorious Gospel

CLARENCE EDWARD MACARTNEY, D.D.

### Its Friends and its Foes In the Protestant Church

The Glorious Gospel of the Blessed God.—1 Tim. 1:11. He did not many mighty works there because of their unbelief.—Matt. 13:58.

IT takes inspired words to describe a divine gift, and here we have an inspired description of God's greatest gift to man. Nothing could be more comprehensive, nothing grander, than this definition,—“*The glorious Gospel of the blessed God.*”

This tells us that Christianity comes from God. It came not by the will of man, but by the will of God. Since the Gospel is of God, and from God, it follows that it must be worthy of God. It is the Gospel of the “Blessed God.” God is blessed over all forever because He Himself is the fountain and source of every true blessing. The chief proof and illustration of God's will and power to bless man is found in the Gospel, a revelation of God's plan for the salvation of man through Jesus Christ.

### Why the Gospel is Glorious

It is a glorious Gospel because it comes from God and expresses the glory of the most High God. It is glorious in its source, the divine Love that had pity and compassion for man in the wreck and ruin of his sin. It is glorious in its plan for the rescue of man. This is seen, first of all, in the Person of the Redeemer, the Only Begotten Son of God, the chiefest among ten thousand, the One altogether lovely, in whom dwelt all the fullness of the Godhead bodily.

The Gospel is glorious in the Incarnation of the Redeemer, the Son of God, in the likeness of sinful man and for man. The Gospel is glorious in the Per-

son of Christ, His perfect obedience to the will of God, the perfect example of His life and the grace and truth which flowed from His lips.

It is glorious in the voluntary offering of Christ of Himself on the Cross to satisfy divine justice, and by bearing the penalty of our sins to bring us to God. It is glorious in the Resurrection of Christ from the dead, as victor over death and the first fruits of them that slept.

It is glorious in the appointment of the preaching of the remission of sin through faith in His Name. It is glorious in the ascension of Christ into Heaven, in His intercession for all believers at the right hand of God, in His bestowal of the Holy Spirit to be our Guide and our Comforter, in His declaration and promise that He will come again in great glory in the clouds to judge the quick and the dead.

The Gospel is glorious in what it has already accomplished: the civilizations which it has established, the darkness which it has scattered, the evils and tyrannies which it has overthrown, the chains of sin and Satan which it has broken, the blessings and benefits which it has bestowed upon uncounted hosts of men, the multitude of souls which it has translated from darkness to light and from the power of Satan unto God.

Glorious, too, is the Gospel in its forecast for the future of mankind, when sin and sorrow shall have vanished, when the Kingdom of God shall have come and the whole earth shall be filled with the knowledge of God as the waters cover the sea.

This, then, is the Gospel of the Blessed God, glorious in its source, the

love and the power of God, glorious in the Person of the Redeemer, our Lord Jesus Christ, glorious in the death from which it rescues man, the divinity to which it restores Him, the Everlasting Life to which it admits him.

This is the Gospel which Isaiah said, and after him St. Paul, that eye had not seen, nor ear heard, and which had not entered into the mind of man but which was revealed to man by the Spirit of God. There is nothing to which we compare it. It is unique and incomparable in its origin, its aims, the blessings it has already bestowed, and the splendor of its ultimate and universal conquest.

### *The Denial of the Glorious Gospel*

Years ago a great Christian scholar, Dr. Franz Delitzsch of Leipzig University, made this prediction: Speaking to his students, he said:

Young men, the battle is now raging around the Old Testament. Soon it will pass into the New Testament field—it is already beginning. Finally it will press forward to the citadel of your faith, the Person of Jesus Christ. There the last struggle will occur. I shall not be here then, but some of you will. Be true to Christ, stand up for Him, preach Christ and Him crucified.

Those of us who are in the Church today have seen the campaign of anti-Christ move in the exact succession described and predicted there by Delitzsch, first against the Old Testament, then against the New Testament, then against the Person of Christ. This need not surprise us, for the Scriptures which give us the Gospel foretell this opposition to the Gospel. They proclaim that in the last days perilous times shall come, when men shall have a form of godliness but deny the power of it and the truth of it; that men shall deny the Lord that bought them, and that through them, and by reason of them, the way of truth shall be evil spoken of. Nothing that Paul or Peter said in those passages goes beyond what we discover in the world today in its enmity to the glorious Gospel of the Blessed God.

The crying need of the hour in the

Protestant Church is a revival of faith in the pulpits of her churches and in the students in her theological seminaries. An analysis of the views held by a representative group of five hundred active ministers of the Presbyterian, Methodist, Baptist, Lutheran, Episcopalian, Congregational and Evangelical Churches, reveals the following saddening and alarming facts:\*

### *Unbelief of Ministers*

Of the 500 ministers in active service who were interrogated, 13% reject the distinguished doctrine of the Christian Church, the Trinity; 48% reject the Scriptural account of the creation of the world by God; 33% no longer believe in the Devil, whose works Christ said He came to destroy; 38% do not believe in special revelation; 43% reject the plenary inspiration of the Scriptures; 28% do not believe that the Old Testament prophets were so inspired as to be able to predict future events; 55% do not believe that the Bible is wholly free from myth and legend; 19% reject the account of the Incarnation as related by St. Matthew and St. Luke, that our Lord was born of the Virgin Mary; 19% do not believe that Jesus is equal with God; 24% reject the Atonement of Christ on the Cross for the remission of sins; 12% reject the resurrection of Christ as related in the Gospels; 34% no longer believe in the future punishment of the finally impenitent; 33% do not believe in the resurrection of the body; 27% do not believe that our Lord will come again to judge the quick and the dead; 33% reject the fall of man from a state of original righteousness, as taught in the Old Testament and the New Testament; 51% regard the two Protestant sacraments, Baptism and the Lord's Supper, as non-essential; and 39% think that well disposed persons who love God and deal justly should be received into the Church regardless of their beliefs concerning the great doctrines of salvation.

\* Beliefs of 700 Ministers. Betts. Abingdon Press, New York.

### *Unbelief of Theological Students*

This record of the ministers is bad enough. But more appalling is the record of the unbelief prevailing among 200 students of five representative theological seminaries of the Protestant Church in America. 35% reject the Trinity; 82% the devil; 79% special revelation; 91% plenary inspiration of the Scriptures; 66% prophecy, in the sense of prediction; 95% hold that the Bible is not free from myth or legend; 51% reject the Virgin Birth of our Lord; 37% do not believe that Jesus was equal with God; 61% do not believe in the Atonement on the Cross for the sins of the world; 31% do not believe in the resurrection of Jesus as related in the Gospels; 76% reject hell; 69% do not believe in the resurrection of man's body after death; 70% reject the Fall; 52% reject the Second Advent of Christ; 78% regard the Sacraments as non-essentials, and 85% of these theological students hold that persons well-disposed towards God and man should be taken into the Christian Church regardless of what they believe about Christ and the Way of Salvation.

Since the year this study was completed by a professor in one of our Universities, all these theological students, and many more, have passed into the ministry of the Church. This influx of unbelievers is being repeated every three years. In view of these facts, can any one deny that the crying need of the Protestant Church in America is a revival of faith in the ministers who stand in our pulpits and in the students in our theological seminaries? Can even those who have been the leaders in this movement to rid the Christian Church of faith feel happy over the manifest results of their labors?

### *Unbelief in Colleges*

I was once asked to deliver the first lecture on a Foundation established by a godly believing man at an old Christian college. The terms of the Foundation required a discourse on St. Paul's

conception of the Atonement. A minister's widow who brought her two sons to the lecture, and who hopes and prays that one of them may be brought into the ministry to testify to the great things of God, wrote to me afterwards that one of the faculty had said to her after the lecture,

There is not a member of the faculty of this college who believes in the deity of Jesus, in the inspiration of the Bible, the Atonement, or that God answers prayer.

With such a condition obtaining in our colleges, is it strange that our theological seminaries should abound in unbelievers. And with so many of the students in the seminaries unbelievers in the cardinal truths of Christianity, is it strange that our pulpits resound with the echoes of unbelief?

### *The Fruit of Unbelief*

And what has been the net result of this grand march to the rear on the part of the Protestant Church, this abandonment of historic and Scriptural Christianity, this new view of the Bible, this substitution in our pulpits of birds and flowers and green grass, reviews of current plays and novels, pacifism, birth control, "religious" education, and long-range bombardment of Fascism and Naziism for the grand themes of redemption—what has been the net result of it all?

Has it increased men's love for the Bible, or their knowledge of it, or has it helped to plunge the average church member into gross ignorance of the Bible? Has it filled up our Sabbath School classes, or is it yearly reducing the numbers on our roll? Has it brought the people out on Wednesday night to ask God to bring in His Kingdom, or has it practically killed the prayer meeting?

Has it inculcated reverence for the Lord's Day, or has it filled seats at the ball parks and decorated the golf courses on Sundays with members of our churches? Has it made the evening service what it once was, the Church's chief appeal to the unconverted, or has it led

to the abandonment of that second service in thousands of our churches?

Has it made men more godly, more heavenly-minded, or more "of the earth, earthy?" Has it carried on and strengthened, or weakened, that noble confidence of our fathers that another Will than our own is at work in the world? Has it made our churches to resound with the joy of salvation, or has it brought us to a state where our prayer must be, "Restore unto me, O Lord, the joy of Thy salvation?"

And this belittling of belief, this despising of creed and sacrament, this streamlining of the Bible and Christianity, has it made Presbyterians more or less, convinced as to the Sovereignty and Predestination of Almighty God? Has it increased, or almost silenced, the fervent "Amen" of certainty in the Methodist Church? Has it increased or lessened the reverence and honor given the Sacraments in the Episcopal Church? Has it made the Congregational Church, noble pioneer among American churches in foreign missionary campaigns, more or less zealous in the salvation of the heathen world? Has it made those who come up out of the waters of baptism in the Baptist churches more separated from the world, or more like the world? In short, has this popular view of the Bible and of Christianity brought us nearer to God or separated us from Him?

Has this new kind of Christianity made the Church more, or less, the salt of the earth, in the world but not of it? or has its influence been towards making the Church what Thomas Carlyle called "a heaven and hell amalgamation society?"

Alas, to ask these questions is to answer them! Those who are perplexed as to how to make the witness of the Church more effective, and as to what it is that makes our voice feeble, lost on the winds of the world and of time, need not search far for the cause of the trouble. It is summed up in what is said in St. Matthew's Gospel of the

preaching of Jesus in a certain locality, "He did not many mighty works there because of their unbelief!"

### The Gospel is Still the Power of God

The glorious Gospel of the blessed God is still the power of God unto salvation. The opposition to the Gospel, the denial of it, or the falling away from it, on the part of those who are supposed to believe it and proclaim it in no way invalidates the Gospel. On the contrary, the beauty and glory of Christianity is proclaimed and demonstrated by the character of those who oppose it and deny it.

Still there is nothing with which you can compare the Christian faith, once for all delivered unto the saints. It is still hated and feared; not the diluted, modernized, or streamlined Christianity, but the Christianity of the Scriptures, and of the ages, is still hated and feared everywhere by the enemies of man and of God.

The achievements of Christianity stand. Karl Marx spoke of religion as the opium of the people. His gibe has become the stock phrase of those who oppose the Gospel. But, one might well ask: What was it sent Peter and James and Paul and the other Apostles out into the world to preach Everlasting Life and to turn men from darkness unto light and from the power of Satan unto God?

The opium of the people. What was it that sent St. Paul throughout the world in hunger and nakedness and peril and persecution and shipwreck, to proclaim Christ and Him crucified?

The opium of the people. What made the martyrs sing songs of praise to God when they were stoned and sawn asunder and slain with the sword?

The opium of the people. What was it turned the world upside down and created a new civilization?

The opium of the people. What was it that threw a zone of mercy around helpless childhood, healed the leper, called home the outcast, ennobled womanhood, and broke the fetters of the slave?

The opium of the people. What was that purified religion, emancipated labor, and created true democracy?

The opium of the people. What was it that sent Augustine and Patrick and Carey and Moffat and Livingstone, and Paton and Morrison out into the dark places of the earth?

The opium of the people. What was it that created all that is most enduring, most beautiful, most inspiring and uplifting in the life of mankind today?

The opium of the people. What is it that lights man's path through the shadows and pitfalls of this world and shows him fairer worlds to come?

The opium of the people. What is it that enables us to sing, without the shadow of a doubt,—

How happy are the saints above  
Who once went sorrowing here.  
But now they taste unmixed love  
And joy without a tear.

Yes; the Glorious Gospel of the Blessed God is still the stay and hope of an uncounted host of souls, as it has been through past ages. This Gospel which was delivered once for all unto the saints is entrusted to every true Church of Christ today, to every true believer in Christ.

Let us keep it, proclaim it and live it. Let us adorn it with the Gospel of our daily life. Let us show that we are not ashamed of the Gospel of Christ; for this is the Gospel that wrote the New Testament, that built the churches, and founded the schools and colleges, that sang the great hymns, that preached the great sermons, that lifted men out of the ruin of sin and put the eternal song in their mouth.

To you who are strangers to the message of Christ and the Gospel, I now with joy proclaim it! This day to you it is preached! It will meet all your needs; it will solve all your problems; it will heal all your wounds; it will comfort all your sorrows; it will take away the stain of all your sins. It is able to keep you from falling and present you faultless before God in heaven.

The time to believe the Gospel is when you hear it preached to you. Now is the accepted time. When the people of Antioch at Pisidia refused to listen to Paul, he turned from them and went unto another city, "Seeing," he said, "you put it from you, and judge yourselves unworthy of Everlasting Life, lo, we turn to the Gentiles."

Everlasting Life is God's great plan and gift for you. Do not neglect so great a salvation. Do not judge yourself unworthy of it. Choose Everlasting Life!

## The Middle Wall

JOHN H. JOWETT, D.D.

He is our peace, who hath broken down the middle wall of partition between us (Eph. 2:14).

OUR Master was always breaking down the middle walls of partition. When we turn to the scriptural record and move along the highways of His life, there is a constant sound of falling walls. And they are venerable walls that are falling, walls which have stood for ages, and have gathered to themselves the sacredness of the sanctuary. It may be helpful to turn for a moment and watch one or two places where the walls are falling.

Here, then, is one instance: The Lord is sitting by Jacob's well. He is in conversation with a woman of Sychar. The disciples returned from a visit to a neighboring village, and "they marvelled that he talked with the woman, for the Jews have no dealing with the Samaritans." Jesus went right up to that wall, and touched it, and it fell into dust, and He opened communion with the presumed alien who had dwelt on the other side.

Here is another instance: "He is gone to be guest with a man that is a sinner." The man was a customs officer in the unenviable service of the foreigner, and such men were ringed about by walls of most rigid exclusiveness, and religious folk would have no fellowship with them. Jesus went up to the wall and

touched it, and it vanished like a veil of mist, and He sat at meat with publicans and sinners. When this middle wall went down, the onlookers were staggered at the Lord's transgression.

The disciples were frequently seeking to build new middle walls of partition. But the Lord would have none of them and He hurled them into dust. Here is one wall being built: "Master, we saw one casting out devils in Thy name, and we forbade him because he followeth not with us." It was a wall of exclusion, and the Master immediately broke it down. "He that is not against us is for us." And so all through the wonderful story, the Lord is breaking the things which break the circle of human communion, and He is enlarging human kinships and correspondences on every side.

Now, these middle walls are very strongly built. I saw a church the other day, whose members are wishing to enlarge it; but they are almost afraid of the task. The walls are built of stone, dressed from the lava of Vesuvius! The circumstance presents an almost fierce piece of symbolism. In human life there are volcanic eruptions of burning passion and hatred, and the issues of the eruptions are afterwards found in lava-walls of cold and rigid alienation. Racial eruption and racial walls! Ecclesiastical eruption and ecclesiastical walls! And these lava-built walls seem invincible.

Some walls are already built, and they are as hoary as the great walls of China. For instance there is the caste-wall in India. There are grim ecclesiastical walls in Britain, one middle wall separating Roman Catholics from Anglicans, and another middle wall separating Anglicans from Nonconformists. These walls are of great age, and they have become almost a natural part of the religious landscape. Other middle walls are even now being built.

It is only in Christ Jesus that these lava-walls find their solvent. When Christ is fully and deeply received, the

walls go down. If the middle walls remain in bristling antagonism, it is proof that the reception of Christ has been lukewarm and reluctant, and He can do there no mighty works because of their unbelief.

Christ is the only hope for the world. Christ can break down the grim middle walls in the world of industry. He can break down the partition walls among the classes. He can break down the dividing walls in the Church. We knock timidly at the walls, and when we hear one another's rappings, we are filled with joyful hope of a new day.

But the walls must go down, and they will do down when Christ is vitally in our midst.

## Where Eternity Begins

J. WILBUR CHAPMAN, D.D.

I WAS preaching in the Lansing Theater in London, Nebraska, some years ago on the subject of eternity when one of the professors in the State University stood beside me to say, "Let me give you a definition of eternity," and I said, "Give it to me, and I will give it to the audience;" and he quoted, "Eternity begins where computation ends;" and I said to him, "Professor, tell me just what that means;" and then he replied, "If you should take a man possessed of the greatest mind that the world has ever known, and let him think his way out into the future until his mind would break down, then put your stake there; you would have the beginning of eternity;" and alas, it has no end. God save us from being without God and without hope not only in this world, but in the world to come.

CHRISTIAN FAITH AND LIFE is invaluable to me—informative, thought-provoking, stimulating to faith and inspiring to service. Its logic, set in a spirit of kindly and earnest Christian appeal, is compelling.—Rev. A. W. C.

## Current Religious Thought

### Knowing that which Passes Knowledge

C. H. BUCHANAN, D.D.

OME men would call our topic an impossibility; but St. Paul prayed that the Ephesians "might know the love of Christ which passeth knowledge." The presumption is that the Apostle knew what he was talking about. There is in Christianity that which defies all power of analysis. Great thinkers are willing to admit that exact and adequate definitions of religion and God have yet to be written, if indeed such definitions are possible to the finite mind.

These are spiritual things; and let us remember that "spiritual things are spiritually discerned." We may *apprehend* such things, though we cannot *comprehend* them. It is when we demand a definition of the indefinable that we get into trouble.

We discovered long ago that when a philosopher attempts to define God, he lands in darkness. So it is with religion. Matthew Arnold called religion "morality touched with emotion." John Stuart Mill said: "Religion is the infinite nature of duty." Dr. Shailer Mathews, in his *Dictionary of Religion and Ethics*, says: "Religion is a function of human life expressing itself in an attitude to environing realities." The Standard dictionary calls it "a belief binding the spiritual nature of man to a supernatural Being."

Glance over their statements: Religion is more than *morality*; it is more than a *sense of duty*; it is even more than a *function*; and let us say, it is more than a *belief*. These impulses are

all implied in religion; but what is religion itself? In fact, is it not that conscious principle set up in the soul by the operations of the indwelling Spirit of God? Religion always implies God. If we deny Him, we can have no real religion; hence the prevalence of much confusion. We cannot define life, yet we go on living and enjoying the privilege. Who does not know what we mean by religion? May we not all enjoy its benefits without comprehending it or defining it?

Then why be distressed over a definition, or the lack of one? Are there not many great and real things in life which we may enjoy without being able to analyze and define them? Who can adequately define mind, or love, or the source of our instincts, or electricity? Yet we do not hesitate to acknowledge the existence of these things and to enjoy them as they contribute to the fullness of life. Yet we hear of certain ones who say: "No, I will not give my life to that which I cannot understand; when you tell me what religion and God are I will believe in them, but not till then."

How great the inconsistency here! If we were all to take this position towards all the mysterious things in life, we would not live another day. Is not life full of mystery—within ourselves, beneath our feet, over our heads, everywhere? Were we to wait until we could understand even the motions of our limbs, we would not get out of bed in the morning!

Why, then, draw the line at religion and God? When we consider religion as soul-life in communion with God, we have two indefinable somethings in *life* and *God*. When we have comprehended the one, we may hope to define the other. Since religion always deals with God, and because it is indefinable and a veritable mystery, we may discover why those who balk at mystery always fail to find real religion. This is a sad fact. We do not have to comprehend many things that are rich in reality.

All the world understands what is meant by religion, and all around the earth there is a recognized longing for a *something* greater than ourselves, a something which has to be sought, striven for, yet which readily accords with our natural propensities and ennobles them. Even a child listens attentively when its mother talks about God, "the good Man, the Heavenly Father." There is child-simplicity in religion; yet the profoundest philosopher has never delved to the bottom of its mysteries. Sir Isaac Newton found soul-communion with God, the Heavenly Father.

### Finding God—How? When?

Men of the best intentions, speak of "finding God"; but do such men speak after due considerations? True, human nature has been endowed with a capacity for God—to know and commune with Him. But this capacity has its laws and conditions which must be met to accomplish their ends. The unaided, finite mind of man never has and never will "find" God. All such attempts have resulted in gross superstition, such as is seen in the pagan religions. But God intended that man should know Him, love Him and be guided by Him.

For that reason man has a capacity for God; but the Infinite must be revealed to the finite; God must first reveal Himself, as He always has done. So we reach the dictum; *man cannot find God; but God finds him*. It is when man awakes to the knocking of God at

the door of his heart, and admits Him into his inner nature, that man finds *eyes to see, ears to hear, and a soul to know* the infinite God of the universe.

The atheist never finds God anywhere. A French atheistic astronomer said that he had "swept the heavens with his telescope for years and had not found God." And, doubtless, he spoke truthfully. The pious Swiss botanist, Karl Linné, in his morning walk, discovered an opening lily, and with lifted hat, he admired the beautiful mystery, and came away to say: "I stood and saw God pass by!"

What made the difference? God in the opening lily, but no God in the starry heavens! Why, the man made the difference? Linné "found" God in his own heart, and so could see Him in the smallest flower. The astronomer ignored God's existence, and did not see His manifestations in the heavenly grandeur. If God be not "found" in the heart, He will not be found anywhere else.

In speaking of innocent childhood, Wordsworth said: "Trailing clouds of glory do we come from God, who is our home." An atheist would have said of his own child, "He came from a *primate!*"—because he has allowed his heart to become so discordant that it will not vibrate to any holy sentiment or any intimations of God.

He who is rightly equipped can see God anywhere; a child sees Him in the tree-tops; the artist sees Him in the landscapes and the fleecy clouds; the soul which is awake sees him in the flowers, in the sparkling dewdrops, everywhere. Napoleon had some atheists on his vessel going over to Egypt. They got into a dispute, and asked their general to decide: "Is there a God, or is there not?" The stars were shining very brightly. The General swept his hand across the heavens, and said: "If there be no God, who made all that?" Of old the dictum was: "Men by wisdom (alone) knew not God;" but in later days it was said: "He that believeth in

the Son of God hath the witness in himself."

Experience has shown us that there is a possible deadening process in unbelief. By refusing to believe one blinds himself to every manifestation of God in nature, in human impulses, and in himself. Our Lord put it: "If the light that is within thee be darkness, how great is that darkness!"

Yes, one may close his eyes and refuse to see the light of day, or of any truth. He may abuse and pervert his own sensibility, and ignore the impressions of God in all religious impulses; but denying does not destroy the fact of religion. God and religion are two eternal facts which will ever remain. God is revealing Himself through every available avenue—through human impulses, natural affection, the beauty of nature, the pious impressions of the minds. He is in every morning bird-song, in every sparkle of stellar beauty, in the soft zephyr of the eventide, in the deep roar of the ocean and the tempest. These are all manifestations of God's power and nature; but men will blind themselves to His matchless manifestations—all because they will not condition themselves to behold the beauty of the Lord.

### The Conditions of Seeing

While some men are blind, others see. Jesus declared: "The world seeth not God, neither knoweth Him; but ye know Him, for He dwelleth with you, and shall be in you."

This incoming Spirit is one of the most indisputable of facts. The evangelist, Sam Jones, used to say: "I know that I was converted better than I know any other fact." A young man was being examined for ministerial orders, and his elders, wishing to inquire into his religious experience, asked him: "How do you know that you were converted?" his answer was a classic one; he said: "I was present when it happened!" What can surpass a personal experience as a testimony in religion?

Samuel Wesley in dying, said to his son John: "The inward witness, my son, the inward witness—that is the strongest proof of Christianity." And his sons, going forth to establish this witness, awakened and renewed Protestant Christianity in modern times.

Dr. Gordon, one of Boston's greatest preachers, said, in one of his books: "We do not hear much of Wesley in the pulpits of late, but let me say, once for all, that Wesley brought the whole world back to religion, back to the religion of experience in the face of dead theology and a dead church. He made religion a living, creative, glorious reality." Dr. John Smith, of Edinburgh, was correct when he said:

As truly as there is a region in man—the five senses—confronting the external world; so surely there is another region which fronts God, which can enter into converse with God, and derive personal comforts therefrom which are nowhere else found.

It was this waking up to the consciousness of God dwelling within, and thus establishing spiritual fellowship, that gave the nineteenth century precedence over all the history of mankind in promoting the evangelization of the world. Why not? To accomplish such a feat is to show the heroic response to the challenge of faith and is but to obey the great commission of our divine Lord. Here are two of the greatest witnesses for the religion of Christ: the inward witness and the conquest of the world. The two go hand-in-hand, and beyond them the unbelieving world cannot go.

Recently a teacher gave to his class of young men as a problem the following: "Tell me, after one week's meditation, what you think is the greatest proof of the existence of God." The teacher thought, of course, they would say something like this: (1) *Creation*; the universe could not have produced itself. (2) *Force*, which must have an energetic source. (3) *Order*; heavens first law. (4) *Life*, which could have

come only from parental life. (5) *Man*; personality the highest creation.

But the young men made short work of the problem, and summed it all up in one word, "*Myself*." Here were epitomized all the other arguments. As George Macdonald said in one of his poems: "God thought of me; so I am here." Man is no creature of fortuitous circumstances, nor "an accident in the endless chain of consequences." If God cannot be found in His highest creative act, where in all the universe shall He be found? That men do not manifest Him is to their eternal discredit.

### God Not Found in Dissection

Physicians by picking a man to pieces may be able to locate the many muscles and nerves that constitute the human make-up; but that would be a senseless method to attempt to discover the secret of the whole man, his will-force and mental ability. These are not known by the analytical method, but by the synthetic method. It is when man is considered as a whole—mind, body, soul, spirit, all inter-cooperating—that his real character and destiny can be determined. An ornithologist would never discover the secret of a mocking bird's music by dissecting its body. It is not in its plumage, nor in its brain, nor in its vocal cords. When the birdlife was taken, the music all fled.

On this ground we have no confidence whatsoever in the psychologist's picking the human soul to pieces to find the secret of its power. It is not in the nervous system with all its intricate mechanism. Nor is it the brain with its untold possibilities. After all his dissecting, he finds no secrets. These are in the totality of the man when normally acting.

We confess our impatience with Professor L. G. Rohrbough's methods in his *Science of Religion* (p.146):

Religion and conduct of any kind, must look to the function of the nervous system for their productions. . . . There can be no such things

as intellectuality, emotion, mental experience apart from certain nerves.

But when he (p.168) adopts the theory of *Takamine*, a Japanese chemist, and makes the success of a prayer-meeting depend upon the action of the *adrenal* and *thyroid* glands, and says that, as "a big cry helps some women, so, without doubt during genuine praying, as the system is stimulated and purified by the action of these glands, and a better harmony is introduced into the physiological machine, the subject is put into a better condition for agreeable contact with other values" (which means the Almighty, we suppose)—at this point our patience becomes exhausted, and we hang up the receiver.

We have found, in years of sweet religious experience, that the benefit of a prayer-meeting comes from the conscious presence of the Lord; and whether in health, or on a bed of sickness, God's blessed communion is a gift of love from the heavenly Father; and "Jap" glands have not a whit to do with it. God speaks to the alert soul in the beauty of the lilies, in the fellowship of saints, in the busy transactions of daily business, and in the experience of sorrow, when we will but hearken with faith. Thus always:

He speaks, and, listening to His voice,  
New life the dead receives..

This is God's all-wise method, and an ideal one it is. How vain then to dream of another way, and hope to invent a better! There is always danger when one goes to tampering with the eternal verities of the Almighty. The Saviour said: "The wind bloweth where it listeth so is every one that is born of the Spirit"—who has His own methods.

Bradley, in his *Appearance and Reality*, has this to say: "There is nothing more real than what comes from religion... The man who demands a more solid reality seeks he knows not what." Here is a reality which has sustained the souls of men throughout all the ages, and will sustain them in the perils of

humanity under any circumstances.

It sustained the martyr Telemachus of old, amid the shower of stones hurled by the mad mob, because he pulled the pillars from under their temple of pleasure while witnessing the battle of gladiators, and banished that murderous amusement from earth forever. It has sustained the rulers, crowned and uncrowned, amid the burdens of wayward humanity. It made Gladstone exactly what his friend called him, "The greatest living Christian." It sustains the man of business amid his conflict with the treacherous public. It sustains the fond mother in her anxiety over the future of her children. It is the only hope of humanity in this dark and troubled age.

Surely such a hope is worthy of every trust. The issue interests us, every one. It is mine; it is yours. Do not cloud the issue. What we want is a triumph over lust, dishonor and shame of every kind. But we want fairness, reasonableness, integrity in all useful lines of life now. A failure or a victory is a personal matter. Individually redeemed men working together, brings on the kingdom.

To speak of men as "dead souls" or as "living souls" is a correct use of terms. To question the reality of religion or the existence of God, is but the attitude of a shallow, frivolous mind. As well question the reality of life; for religion is soul-life, and tells a story that nothing else can tell. He who has no religious hope in which he lives, in whose radiant light he walks, and towards which he ever looks, is dead even while he lives. But, since God lives we may live also, and have our spiritual association with Him; and this is religion.

### A Sense of Reality

Let us hear the conclusion of the whole matter: It is with God and the soul as it is with friendship, love and religion; while each one of these proves impossible of exact or adequate definition, yet each one of them has given us

in experience a *sense of the real* beyond all possibility of doubt. Souls in all ages have felt and known the presence and power of God and the reality of his presence in religion.

Dr. F. W. Peabody, Harvard graduate, on finding that he had an incurable stomach cancer, and "but six months to live," as his physician expected, through all the fifteen months he did live, showed what it meant to face the future bravely, and prove himself "more than conqueror." His father rarely entered his room where his children were playing that he did not feel: "Death hath no dominion over him." Wrote the doctor to a friend: "I have never realized so fully the closeness of religion and science as in these last weeks." Said his wife: "Francis performed the one miracle that lies within the power of us humans; he took something ugly and tragic in itself and turned it into something holy and beautiful for all who came in contact with him."

A great Virginia teacher, Dr. W. Cosby Bell, on learning that his end was near, dictated the following message to a friend:

Tell the boys that I have grown surer of God every day of my life; and I have never been so sure as I am now. Why, it is all *so!* It's a fact; it's a dead certainty. I have always thought so, and now I know it. . . . Tell them good-bye. They have been a joy to me. . . . I can *see* now that death is just the smallest thing—just an incident, and it means nothing. I *know*.

The dying words of Mr. Wesley were: "The best of all is God is with us."

Thus all may know!

*Richmond, Kentucky.*

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The importance of keeping the truth before college students these days cannot be overestimated and I think your excellent journal is in a class by itself for that purpose. It is scholarly, dignified, uncompromising and absolutely true to the fundamental things of God's Word. I find it a marvelous help in my own experience.—*H. G. M., Esq.*

# Altogether Lovely

GUY EDWARD MARK, D.D.

*Song of Solomon, 5:16*

THE Song of Solomon is an exquisite piece of literature, unmatched among the writings of men. It is a charming love song in which is set forth the feelings of King Solomon for a certain woman, a Shulamite, and her untainted passion for him.

It is all of this, and vastly more. It sets forth the divinely sublime relations between Christ, typified by Solomon, and the true Christian, typified by the woman.

In the fifth chapter of the song, the woman (the Christian), has temporarily lost the sweetness of fellowship with Solomon (with Christ). She misses his presence. Certainly. No Christian can be happy when the consciousness of the blessed presence of Christ has been lost.

If ye find my beloved (she says to her friends), what will ye tell him? That sick with love I am.

"What is thy beloved more than any other beloved, thou most beautiful among women?" they ask, surprised that she should desire him to the exclusion of all others. "What is thy beloved more than any other beloved, that thou hast adjured us?"

How shall she answer them? What shall she say that will adequately set forth what he is to her, so that they, too, will see in him what she sees in him? She will try.

My beloved is white.  
Conspicuous beyond ten thousand:  
His head is pure gold,—  
His locks are bushy, black as a raven;  
His eyes like doves, by the channels of water,  
Bathing in milk, set as gems in a ring;  
His cheeks like a raised bed of balsam,  
Growing plants of perfume,—  
His lips lilies, dripping myrrh distilling:  
His hands cylinders of gold, set with topaz.  
His body wrought work of ivory, covered  
with sapphires:

His legs pillars of white marble founded on  
sockets of gold.

His form like Lebanon, choice as cedars:

His mouth most sweet,  
Yea, altogether he is delightful,—  
This is my beloved,  
Yea this is my dear one, ye daughters of  
Jerusalem.

Her friends listen to her with amazement. They have heard of her beloved, they have seen him; but they have never seen in him what she describes.

Whither hath thy beloved gone  
Thou most beautiful among women? (they  
ask)

Whither hath thy beloved turned aside?  
That we may seek him with thee.

*Song of Sol.5:8-6:1-Rotherham trans.*

If you were to ask me what Jesus Christ is like, what He is to me, I would borrow the words of the Shulamite and say, "He is altogether lovely."

## He is Lovely in His Being

"My beloved is white . . . his head is pure gold." Yes, you have guessed it: He is God.

Ezekiel, in a vision, saw the living creatures of God, and above them the likeness of the firmament upon the heads of the living creature was as the color of the terrible crystal, stretched forth over their heads. The terrible crystal (light that is unbearable white).

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.

This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

And he said unto me, Son of Man, stand upon thy feet and I will speak unto thee (Ezek.1:22-28, 2:1).

Saul of Tarsus was on his way, hiking along the road from Jerusalem to Damascus, when, at the noon hour, there shone around him a light "above the brightness of the sun." Instantly he fell to the ground. Then out from the unbearable whiteness there came a voice, speaking to him, calling him by name.

"Who art thou Lord?" Saul asked.

"I am Jesus," came the answer from the skies. "Rise, stand upon thy feet" (Acts 26:13-16).

John, on the lonely isle of Patmos saw Him, too, this One of whom we are speaking. In describing Him, later, John said,

His countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead.

Then a hand was laid upon John, and a voice said:

Fear not: I am the first and the last: I am he that liveth and was dead; and, behold I am alive for evermore (Rev.1:9-18).

My beloved is white: (He is) the light of the world. His head is pure gold.

In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth (John 1:1,2,14).

Gabriel said to Mary, a virgin of the house of David,

Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest.

How shall this be (enquired Mary), seeing I know not a man?

The Holy Ghost shall come upon thee (replied Gabriel), and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God (Luke 1:26-35).

Wherefore when he cometh into the world (the one of whom we are speaking), when he cometh into the world he saith a body hast thou prepared me (Heb. 10:5).

His body wrought work of ivory, covered with sapphires, His legs pillars of marble, founded on sockets of gold. His form like Lebanon, choice as cedars.

"He is altogether lovely," God incarnate in the flesh, glorious as the marble, the ivory and the precious stones, majestic as the mighty Lebanon, fragrant as the cedars thereof.

### He is Lovely in His Ministry

His eyes like doves, by the channels of waters. His lips lilies, dripping with myrrh distilling: His hands cylinders of gold, set with topaz.

With gentleness of eye, with gracious words, and with sublimely helpful deeds the God-Man lived among men.

Behold my servant (is the prophetic cry of Isaiah). Behold my servant whom I uphold, mine elect in whom my soul delighteth. I have put my spirit upon him . . . a bruised reed shall he not break and smoking flax shall he not quench (Isa.42:1,3).

Entering the synagogue of Nazareth one day, He took the prophecy of Isaiah that was handed to Him by the leader of the service of worship, opened it and read:

The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken hearted, to preach deliverance to the captives, the recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

What a man—having doves' eyes.

When he saw the multitude he was moved with compassion on them because they fainted and were scattered abroad as sheep having no shepherd (Matt.9:36).

What a man,—having lips, lilies dripping with myrrh distilling.

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light (Matt.11:28-30).

"All bare him witness and wondered at the gracious words that proceeded out of his mouth."

What a man,—having hands, cylinders of gold.

God anointed Jesus of Nazareth with the Holy Ghost and with power; Who went about doing good, and healing all that were oppressed with the devil; for God was with Him.

He is altogether lovely (for he is) Emmanuel, which being interpreted is God with us (Matt.1:23).

### He is Lovely in His Death

Vicariously did he suffer.

Surely he hath borne our griefs, and carried our sorrows. He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon

him; and with his stripes we are healed. The Lord hath laid on him the iniquity of us all (Isa.53:4-6).

Voluntarily did He die.

I lay down my life. No man taketh it from me, but I lay it down of myself. I have power to lay it down and I have power to take it again (John10:17,18).

As he hung upon the cross, knowing that all the work that the Father had given Him to do upon earth had been done, He cried with a loud voice, "It is finished." Then He bowed His head and "yielded up His spirit."

They killed Him, we are in the habit of saying. No, they did not kill Him. They nailed Him to the tree and there He suffered vicariously, but they did not kill Him. He died, that is true, but He laid down His life through His own power, He died voluntarily.

### He is Lovely in His Resurrection Occupation

He is our intercessor.

God raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet, and gave him to be head over all things to the church (Eph.1:20-22).

This man, because he continueth ever hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them (Heb.7:24,25).

He is our advocate.

A man named Peter stumbled bad,  
Lost all the love he ever had,  
Fouled his own soul's divinest spring,  
Cursed, swore, and all that sort of thing;  
He got another chance, and then  
Reached the far goal of God-like men.  
  
Paul cast the young man, Mark, aside,  
But Barnabas his metal tried,  
Called out his courage, roused his vim  
And made a splendid man of him:  
Then Paul, near Death, longed for one glance  
At Mark, who had another chance.

King David one dark day fell down,  
Lost every jewel from his crown:  
He had another chance and found  
His kingly self redeemed, re-crowned;

Now lonely souls and countless throngs  
Are gladdened by his deathless songs.

If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth from all sin. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. My little children, these things I write unto you, that ye sin not. And if any man, (any Christian man) sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world (John 1:7—2:2).

### Lovely in His Universal Program

Government shall be committed unto Him.

His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace shall there be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice forever (Isa.9:6,7).

The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord:

And shall make him of quick understanding in the fear of the Lord . . . with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

They shall not hurt nor destroy . . . for the earth shall be full of the knowledge of the Lord, as the waters cover the sea (Isa.11:2-5,9).

Glorious shall be His reign.

In his day shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion from the river unto the ends of the earth.

His name shall endure for ever; his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed.

Blessed be the Lord God, the God of Israel, who only doeth wondrous things.

And blessed be his glorious name forever; and let the whole earth be filled with his glory; Amen, and Amen. (Ps. 72:7,8,17-19).

I have heard Him and observed Him.

Seen His beauty, rich and rare;  
Seen His majesty and glory,  
And His bliss beyond compare.

I have heard the voice that speaketh  
 Sweetest music to my ear;  
 Words of love and power and mercy,  
 Ah, none other's half so dear!  
 I have known the secret purpose  
 Dwelling in that heart of love  
 To redeem His scattered members,  
 Join them to Himself above.  
 What have I to do with idols  
 When such visions fill mine eye?  
 How be occupied with shadows  
 While the substance passes by?  
 Shine the moon's fair beams at noontide?  
 Can the stars be seen by day?  
 Nay: beside excelling glories  
 Lesser beauties fade away.  
 Since my eyes were fixed on Jesus,  
 I've lost sight of all beside;  
 So enchain'd my spirit's vision,  
 Looking at the crucified.  
 All for Jesus! All for Jesus!  
 All my being's ransomed powers,  
 All my thoughts, and words, and doings,  
 All my days and all my hours.

Jesus sat over against the treasury and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance, but she of her want did cast in all that she had, even all her living (Mark. 12:41-44).

That poor woman little dreamed that her expression and demonstration of love would be commended by the Lord of life, and that the record of her deed would be preserved throughout the coming centuries for the inspiration and emulation of all who profess love for the one who is altogether lovely.

Mary of Bethany broke the beautiful box of precious ointment and used all of the contents in anointing Jesus.

This woman is a fool to waste so much on Jesus, said some of the disciples.

Verily I say unto you (replied the Master), Wherever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial—(Matt.26:6).

“Sure, if Jesus wants my five barley sandwiches and two small fishes, He is welcome to them,” said the lad on the

Galilean shore. “It's my whole lunch, it's all I've brought with me, but if He needs it He can have it.” (John 6).

Never was any lad more surprised than was this lad, as he saw his small gift increased and multiplied and distributed until five thousand hungry persons had eaten to their fullest satisfaction. I am sure he never ceased to relate to his friends through all of his life the marvelous story. And this I believe he now knows: his act of sublime consecration has induced countless souls down through the ages to follow in his train.

Not in a long time have I been so stirred as I was when upon learning the results of our last Thanksgiving offering. Among the envelopes the collectors found one bearing the name of a ten year old lad, a lad probably about the size of the chap who gave his lunch to Jesus. On that envelope was written the name and address, and then the amount of the offering, \$1.75, and underneath the amount these words: “All I have.”

The gospel records have been finished, but preaching is still done. And as long as I live, wherever I have the opportunity I shall tell of the lad who so loved the One altogether lovely that he gave his all for Him. And I pray God that when this lad becomes an old man, if Jesus tarries that long, he may have occasion to look back and say, “Truly, that was the best investment I have ever made, that day, when a lad of ten, I gave my all to Jesus, who gave His all for me.”

I've found a friend in Jesus,—  
 He's everything to me;  
 He's the fairest of ten thousand to my soul!  
 He's altogether lovely,  
 In Him alone I see  
 All I need to cleanse and make me fully whole:

In sorrow He's my comfort,  
 In trouble He's my stay;  
 He tells me every care on Him to roll;  
 He's the Lily of the Valley,  
 The Bright and Morning Star;  
 He's the fairest of ten thousand to my soul.  
 He gave His *all for you*. Will you give your *all to him*? Let us pray.

# What is Christianity?

E. VAN DEUSEN, M.A.

**C**HRISTIANITY is of course a distinctive name for a specific thing.

The function of any name is to designate the thing named from all other things—whether or not of the same family; else, names have no use or significance. Christianity is a religion founded on historic facts—not spontaneously generated. Hence, what Christianity is and what are its distinctive characteristics is a historical question, not one of mere opinion—like a matter of personal taste or business policy.

Evidently Christianity has some relation to the historic person after whom it is named—Jesus Christ; but, what relation? Is it that of, e.g., Mohammedanism to Mohammed or of Confucianism to Confucius? These consist primarily in following the moral maxims and rules of conduct enunciated by these men. But these men themselves are *not* a vital part of these religious systems; the maxims and rules could as well have been laid down by any John Doe. Besides, in a so-called “Christian” land, vital Christianity hasn’t a monopoly on good conduct; a man may be courteous, generous, loyal, outwardly moral, etc., yet anti-Christian. He simply reflects that “common grace” (to use a theological term) which makes possible “human society” *vs.* a snarling, fighting aggregation of beasts in human form; also, he is affected more or less unconsciously by “the conventions” of a society measurably influenced by the impact of Christian ethics—though he himself may reject Christ, and even God. So you may see the absurd anomalies of a Christless “Christianity” and even an atheistic “Christianity”—so-called. Clearly, any worth while Definition must—as it does—fix *limits* to the thing defined, to distinguish it from all else.

Nor can you define Christianity in terms of one or more traits found in common among all to whom the name “Christian” is applied. In popular speech, all mankind who are not heathen or belong to one of the ethnic religions are vaguely termed “Christian.” In this loose sense the expression “a Christian nation” is used; but such usages are fallacious.

Obviously, among so-called Christian people there is no uniformity of spiritual life or conceptions. Hence, any common element in the several so-called Christian groups would of course represent only the minimum that might be found in the poorest specimen; else the leanest forms of presumed “Christianity” would be left out. Practically, this would give you only what is common to “natural religion” and Christianity; so, the product would *not* include anything distinctly Christian. Such a scheme simply “begs the question.” A thing can be defined only in terms of *all* its distinctive and essential elements, not by naming some of its by-products.

Christianity began with the simple proclamation of known facts concerning the *unique* life, deeds, words, resurrection and ascension of the historic person Jesus Christ, and of their significance as to men’s spiritual life and worship. The record of these facts and messages by those who knew them, who had acted accordingly and were of those first called “Christians,” is in the New Testament. Accordingly, anything claiming to be “Christian” must be tested by the New Testament standard and justify itself with these historical credentials. Naturally, the New Testament writers who had associated intimately with Christ “all the time that the Lord Jesus went in and out among” them and who were present at the birth of Christianity are

the first and final authorities as to what it is.

Rightly to apprehend the nature of and need for Christianity, we must first frankly recognize three existing and vital facts:

(1) The fact of God's infinite *holiness*, and that holiness is naturally required of us if we are to be His and in His presence. "Be ye holy, for I am holy," saith the Lord. Holiness, absolute purity and righteousness, is God's essential moral nature; "Thus saith the high and lofty One who inhabiteth eternity, whose name is Holy"; the name represents His character and being. Accordingly, all evil is infinitely hateful and an abomination unto God; "Thou art not a God that hath pleasure in wickedness, neither shall evil dwell with Thee"; "Thou art of purer eyes than to behold (tolerate) evil." Incidentally, God's unchangeable holiness is the pledge that He will do as He says.

(2) Another basic fact, not deniable, is that men are naturally *alienated from God* and not inclined to acknowledge and revere Him and do His sovereign will—which is the *moral law*. But, any want of conformity to or transgression of God's will is *sin*—and God says "All have sinned and come short of the glory of (i.e. recognition due to) God"; "If we say that we have no sin, we deceive ourselves," for "Whosoever shall keep the whole law, and yet offend in one point, is guilty of all." Further, each added sin, of commission or omission, but increases a man's moral callousness and insensibility and his own estrangement from his Lord. Sin "insulates" the soul from God. Obviously, however, the Almighty will not suffer His supreme will to be permanently flouted and thwarted—"though He suffer long and is kind."

(3) It follows that *man needs to be reconciled to God*. This, that he may have *pardon* for his past offenses, *power* for present victory over evil, and *assurance* of a growing acquaintance and lasting fellowship with his Lord. One's sin-

insulation must be removed and he be joined in a life-giving contact with the Giver of life—like an electric "service-line" attached to a "feeder"; then the Infinite One's divine life can begin to course through and vitalize the finite man's inert spiritual life. Thus joined to the Eternal One, the man receives a transfusion of "eternal life." How such reconciliation shall be accomplished can be decided only by the injured Sovereign; man, the offender, can neither guess the way nor presume to dictate it; this can be known only as the Sovereign reveals it; and this He has done for man.

Here Christianity enters as the revealed religion of reconciliation and redemption for man; the "good news" that "Jesus our Lord was delivered for our offenses, and raised again for our justification"; that one can even now receive the gift of "eternal life," can be "re-born" with the new spiritual nature which turns toward holiness and prefers God's honor and will—instead of one's own—in all matters, and which continues so to grow "more and more unto the perfect day." Specifically, its essence is the actual worship of and obedience to Jesus Christ as man's one rightful Lord God and the present and future Saviour of sinful men who rely solely on His reconciling and redeeming work. *The divine person and redemptive work of Jesus Christ are both the message and essence of Christianity.* Not only is Christianity identified with Christ, it merges into Christ; He himself is "The Way" to reconciliation unto God. In the words of Dr. Griffith-Thomas, "Christianity is Christ." Thus, His relation to Christianity is both unique and vital—not incidental, as is that of founders of non-Christian religions.

Accordingly, it follows that Christianity is *not* rightly defined if you say it consists simply in following the altruistic example and social teachings of Jesus—as some have imagined who try to define Christianity by pointing to some of its numerous *by-products*. One

says Christianity is just a high type of altruism; another can't distinguish Christianity from a sentiment of loyalty; one divinity school holds Christianity to be only morality of a Christ-like kind; another identifies Christianity with the highest expressions of man's ethical and religious life; a popular minister defines Christianity as kindness at home, honesty in business, courtesy in society, pity for the unfortunate, congratulations to the fortunate, etc. Such confused thought is due to three things—aside from the definer's own attitude of soul toward Christ, viz.: giving opinions the place of historic facts, trying to describe a whole thing by naming one or more of its parts, and especially from ignoring or trying to deny the fundamental fact of Sin and man's need for a sinless Atoner. Nor can you identify Christianity with an outward conformity to moral law, for Christianity involves much more—an *inner* keeping of this law—(see "the Sermon on the Mount," Matt. 5:22, 28, et seq.). Christianity's prime concern is man's *inner life and motives*, which *underlie* his outward conduct; it is far more than a code of ethical behaviour or social reform or so-called "practical" philanthropy. Christianity recognizes the fatal fact of Sin, and that it can't be done away by denial or cured by reform, but only by the yet more potent and transforming fact of a sinless Mediator—who is the Christ of Christianity.

Much less can you confuse Christianity with its observed *forms* of worship, which can—and often have—degenerated into Pharisaic formalism, with neither the spirit nor life of true Christianity.

Finally, neither Christian *faith* nor *experience* should be confused with Christianity: the former is the appointed *means* by which one appropriates the benefits of Christianity; the latter is the *effect* of such appropriation; but neither in itself is Christianity.

In conclusion, one may ask—What or Who is a "Christian?" Briefly, he is a *reborn* person, a born-again one, a

"twice-born" man. This is Christ's implied definition; He said "Ye *must* be born again," and "Except a man be born again, he cannot see the kingdom of God" (Jno.3:3,7). This rebirth is evidenced by the appearance and growth in one of new motives for being and doing, new moral and spiritual likes and dislikes, and *increasing victory over evil* in one's life; he more and more takes pleasure in the things of God, and hates what God abhors. His prime and determining motive is to do God's revealed will, to honor and to commune with Him. Hence, he strives to avoid all those things in his life which Christ manifestly would not do, and to do that which will advance on earth the cause of Christ, in winning souls for Him.

Syracuse, New York.

## Farther With Christ

REVEREND G. H. BRUNS

CHRISTIANITY is the only religion in the world which hinges on the person and the personality of its Founder. A man can be a faithful Mohammedan without concerning himself in the least with the person of Mohammed. Also a man can be a true and faithful Buddhist without knowing anything whatever about Buddha.

It is different with Christianity. Christianity is so inextricably bound up with Christ that our view of the Person of Christ involves and determines our view also of Christianity. Christianity is the only religion in the world whose Founder said, "Follow thou Me," and Whom we may follow throughout the ages without fear of taking one step backward.

As we go farther with Christ we forge ahead. Souls are saved, lives are sanctified, difficult problems of state are solved and nations are born because men and women have been touched and influenced by the Person of Christ. Whenever men have gone with Christ they have also gone farther toward a condi-

tion of life that was a little more like heaven and a little less like hell.

There are many things in life about which we may be perfectly indifferent. Some are outside the sphere of our interest, others we can entirely ignore, while others again we may hold in solution without coming to any definite opinion. In politics it is not absolutely necessary for all to take sides, and in history there are many questions concerning men and movements as to which we may reserve our judgment.

But the remarkable thing about Jesus Christ is that men have invariably had to take sides for or against Him. Indifference has always been impossible in the end. A certain amount of indifference may have manifested itself for a time but history proves that in the end a declaration for or against Christ had to be made. But even those who appeared to be indifferent for a time are willing to declare that the influence Christ has had upon civic life of all times has been nothing short of marvelous. Even those who have sometimes been called opponents are free to state that no force has had as great an influence on the lives of men as has the Christ of the Cross.

We have a remarkable chain of testimony to the impression made by Jesus Christ Himself during His earthly life. Among His contemporaries were those who, when sent to capture Him, came back without their prisoner, saying, "Never man spake like this man." Men of keen intellect like Pilate and Herod could not find any flaw in His conduct, while at His trial no two witnesses agreed together, and the centurion cried out, "Truly this was the Son of God." Subsequent testimony is in the same direction. Napoleon the Great said that Alexander, Caesar and himself founded empires dependent upon force, while Jesus founded one on love, with the result that millions would die for Him.

The testimony to the power and work of Jesus Christ is not less real than it has been in the past. In the case of all

the other great names of the world's history, the experience has been that the particular man is at first a power, then only a name and at last becomes only a memory. Of Jesus Christ the exact opposite is true. He died on a cross of shame, His name gradually became more and more powerful, and He is the greatest influence in the world today.

The present social status of men, women, and children is so familiar to us that we sometimes fail to realize what it was before Christ came. In the Roman world, the father had absolute right over his children, to sell, to enslave, to kill them if he chose.

It is Christianity that has made these atrocities impossible. Woman was the living chattel of her husband, as she still is in parts of India and Africa. It is through Christianity that she has obtained a new status, and now in Christian countries "*Home*" receives its true and full meaning. The slavery of the Roman Empire was one of the most deep-seated features; the power of master over slave was absolute and this power was often exercised with cruelty and ferocity.

But Christianity proclaimed the universality and brotherhood of all men in Christ, and thereby struck at the root of slavery, and wherever the gospel of Christ has its way, slavery has been compelled to disappear. The teaching of Christ about God, sin, redemption, holiness and love has impressed, influenced, and inspired human life as nothing else has done and as nothing else can do.

Viewing the other side of the picture we find that sinister forces are constantly retarding the progress that Christianity could and should make toward the solution of those problems that must be solved if Christ is to control the human family. Soon after the outbreak of the World War we were told that in that war there was only one side that could lay claim to any righteousness. Twenty years later, a senate investigating committee headed by Senator Nye brought out facts that were startling.

It was not civic righteousness but greed for advantage that was the controlling influence and the dominating motive that prompted the actions of men and of nations during that war. Examples can be cited to show how prone man is to act in a way that suits his own fancy and his own desire whether such action is in harmony with civic righteousness or not. What is true of the nations of the world is also true all along the line. In America today there are forces engaged in the exploitation of society that care nothing for truth, honor, or the souls of men, but look only to their own selfish interests. The word "righteousness" cannot be found in the vocabulary of these interests. The word "profit," however, is written in italics.

It goes without saying that we need not look for righteousness from this force in the world and in the nation. If we are to go farther with Christ in civic righteousness then we must look to another and a more righteous incentive than greed for power and for profit.

Thank God there is such a force in the world. Christ said of that force that the "gates of hell shall not prevail against her." If the Holy Spirit is allowed to have full control over the Church of Jesus Christ, then—and then only—may we hope to go farther with Christ in civic righteousness. This cannot be done in one day or one year.

That force is like a mustard seed which is very small to the view of men but has in it the germ of life. Again it is like yeast placed in the dough which cannot be seen but which nevertheless will work unnoticed until the entire dough has been influenced by its presence. But only if the Church is active, and active along the right line, may we hope for progress.

Bishop Praetorius says, "We cannot go farther until we go deeper." Only as the hearts of men are changed can society be changed. And this will not come "by observation." We cannot say, "lo, here—lo, there" but only as a transformation takes place inside the hearts of

men will this manifest itself in civic righteousness.

A desire for the right must precede the transformation of the human heart. Man must want righteousness before righteousness can become a force in his life. Truth in the inward parts rather than the desire of the carnal heart must be the motivating influence of the individual before he can go farther with Christ along any line. What is true of the individual is also true of society as a whole.

To go farther with Christ in civic righteousness is, therefore, dependent upon the Holy Spirit applying the blood of Christ to the individual hearts of men so that their desire may be, "More love to Thee, O Christ, more love to Thee," rather than "More profits to me, O World, more profits to me." When that takes place, and only then, can we proceed unhindered along the line of "Farther with Christ." To this end we, laymen and preachers alike, should give ourselves to the task of evangelism.—

Hazen, North Dakota.

## The Bible

While nations, kings, philosophers, systems, institutions have died away, the Bible engages men's deepest thoughts, is examined by the keenest intellects, stands revered before the highest tribunals, is more read and sifted and debated, more devoutly loved and more vehemently assailed, more defended and more denied, more industriously translated and freely given to the world, more honored and more abused, than any other book the world ever saw.

It survives all changes, itself unchanged; it moves all minds, yet is moved by none; it sees all things decay, itself incorruptible; it sees myriads of other books engulfed in the stream of time, yet is borne along till the mystic angel shall plant his foot upon the sea and swear by Him that liveth forever and ever that time shall be no longer.—C. U. Herald.

# Wonderful Facts about Christ

DEAN J. A. HUFFMAN, TAYLOR UNIVERSITY

*(Isaiah 9:6)*

**T**HREE is one person in history, whose life and name has set more hearts to rapid beating, more brushes to painting, more pens to writing than all other persons combined. He has wielded more influence over humanity in the past; is doing so at present, and will continue to do so in the future, than all the great men of the world combined. So tremendous has been the impact of his personality upon the world, that even the heathen nations honor His birth by the use of the calendar based upon it. His name is Jesus Christ.

If this claim made for Christ be so much as fractionally true, then rational and intelligent persons desire to know all about Him, they possibly can. No time or energy spent in seeking to properly evaluate Him can possibly be lost. There is no danger of knowing or understanding Him too well, or of over-evaluating Him.

For this marvelous person there must be an explanation. Otherwise the law of cause and effect has failed. But there are discoverable facts which mark Him as unique, and because of which He could be none less than He was.

**T**HE first wonderful fact is that of His eternity of existence. Man can scarcely comprehend this thing which we call time, which is but a parenthesis of eternity, much less can he grasp the meaning of eternity. To God, who inhabiteth eternity, time is almost a negligible matter.

Christ was from Eternity. Since eternity had no beginning, there was not a time when He did not exist. In the beginning —before there was the earth or man, He was. It is predicted of Him that, "In the beginning was the Word."

The timelessness of Christ, alone, would mark Him forever, as unique. If He had no other qualification than this

He would have been wonderful, but this is but one of several marvelous facts about Him.

**H**E shared in the creation of the universe. As the Eternal Son of God, having existed timelessly, it is not a surprise that He should have participated in the bringing into existence of the material universe. It was said of Him: "All things were made by Him, and without Him was not one thing made which was made." Earth, sun, moon, planets—the solar system, and every one of the numerous systems of measureless space, came from His creative hand.

So close was Christ's relation to the world into which He came at His birth, that the Greek New Testament uses the exact phrase to describe His advent that also expresses the coming of one to his own home.

Reference is here made to John 1:11, where it is declared, according to the King James version, that "He came unto His own," but more correct is the translation in the margin of the American Revised text, where it is given: "He came unto His own things." The phrase translated "own things" is elsewhere translated "own home."

We must not forget, however, that this is in the sense of His creatorship, not His dwelling place, that the world could be thought of as His home, so familiar was He with it, as its Creator. Only by the wildest flights of imagination would any one ever accredit creatorship to any one less than a wonderful Christ.

**T**HE Incarnation of deity in human flesh will ever remain a mystery to mortal mind, and it is folly to attempt to solve it. It is, however, only one of many facts which are profoundly mysterious. How He could be very God and very man; perfectly divine and perfectly human, no one has ever understood.

Christ was a conundrum to the people of His day, and has baffled the wits of the wise of every generation. For three centuries the church waged a bitter controversy over Him, violently disagreeing relative to His substance. One group contended that He was the same as God in substance. Another argued that He was unlike God in substance, while the meditating group argued that He was similar to God in substance. It may seem foolish to us, now, that the church spent so much energy wrangling over this matter, but it was the demand of the human mind to know the mystery of the incarnation. The incarnation, whatever it means, is a great fact concerning Christ.

THAT in deity becoming incarnate extraordinary means should be employed is not a surprise to the thoughtful. That He should be given a human body by a birth is consistent with the human form which he assumed. That He should have been born in a manner different from the usual human birth is to be expected, and so He was. He was born of a virgin.

The virgin birth of Jesus is one of the fundamental facts upon which Christianity rests. To treat this fact lightly, or to argue that it is not necessary to our Christian faith is heresy. A birth which was different was necessary to one who was unlike all others, and unique.

But the Scriptures declare the fact of the virgin birth. More than seven hundred years before Christ came, the Prophet Isaiah predicted the event. (Isa. 7:14). The virgin birth of Jesus is minutely detailed in the account of His advent in the second chapter of Luke.

Here is mystery inexplicable, but a fact none the less. Had the Scripture failed to divulge the mystery fact of an exceptional birth for the Son of God, critics would fault the records, for reason demands that for one such as He, His wonderful birth was imperative. Another wonder fact!

HOUGH He was God, He was no less man. More, He can not be thought of as less than the perfect man. Of course, He was more than man:

He was the perfect man, plus deity.

He was the perfect man, physically.

He was the perfect man, intellectually.

He was the perfect man, spiritually.

Concerning Christ's physical features we know nothing, except as artists have attempted to depict Him. The Scriptures give us no delineation of His physical person, and such documents as purport to describe Him do not stand the test of genuineness. Be that as it may, the world ever thinks of Him, and rightly so, as the perfect man.

Intellectually, He was in a class by Himself. With no training other than that of the home and the synagogue, he confounded the doctors at the age of twelve. "How knoweth this man letters (or learning), having never learned," was the inquiry wrung from the lips of the Jews. He knew men's thoughts, and answered some of their unasked questions.

Spiritually, He was unique. Sinlessness was predicated of Him, and He alone could say: "Who convinceth me of sin?" He was crystal in His thoughts and relationships: never less than at His best. Dr. Schaff, one of America's greatest scholars, declared that the sinlessness of Jesus Christ was one of the most conclusive evidences of His deity.

IN the plan of human redemption was the item of the substitutionary death of Christ. His path lead ultimately to Gethsemane, Via Dolorosa to Calvary. There He died not simply as a hero for His cause, or a martyr, but vicariously. The guiltless suffered for the guilty. He who had known no sin, became sin for us (2 Cor.5:21).

Whatever the name by which our doctrine of the atonement be called, it must mean nothing less than vicariousness. Dr. Denney briefly summarizes the death of Christ on the cross as follows: "At the cross God took the initiative, and so dealt with sin in His Son, that

now He can justify the repenting sinner and not compromise His holy character."

Paul declared that through His death the sinner may have forgiveness of sins (Eph.1:7); also the church may be sanctified (Eph.5:25-27).

Any attempt to reduce Christ's Gethsemane and Calvary sufferings to anything less than vicariousness is to interpret them superficially. It was not the cup of dying which He drank, but the cup with its bitter dregs of the world's sin.

But death and the grave could not hold Him. The fact of His resurrection was so inseparably bound up with the fact of His death, that even in foretelling the former Christ always associated with it the latter.

The resurrection of Jesus is one of the best authenticated facts of history. The tomb was empty. Angels may not have rolled the stone away to let Jesus out of the tomb, but, by so doing, they let men into the tomb to find it unoccupied.

Let George Creel, in his poem, entitled "The Story of the Resurrection," tell what occurred. Into the mouth of the Roman Centurion who stood on guard at the tomb of Jesus, he puts these words, as he hurries home, and breathlessly relates to his wife what has happened:

This morn it was, just ere dawn,  
The heavens parted wide,  
The whole earth shook: with palsied tongue,  
Our grief could not be cried.  
And when, at last, we raised our heads,  
The stone was rolled aside.  
The ponderous stone was rolled aside,  
The angel throned thereon.  
The glory of his countenance  
Like lightning shot the dawn.  
We pierced the tomb with streaming eyes,  
And saw His body gone.

Poetry! Yes, but more than poetry. It is true. It is a fact with all the significance of Easter. He arose from the grave, and because He lives we may have deliverance from our sins, and we too may live on yonder glory side of the tomb.

He was dead, but lives. Great facts! Facts requiring not only a crucifix to symbolize; but an empty tomb, as well.

YONDER on Olivet stands a small round stone structure, called the "Dome of the Ascension." From this spot, according to tradition, Christ ascended, and imagination points to some marks in the stone surface which are called "The footprints of Jesus."

Of course, they are not footprints, and we have no way of knowing from what exact spot He ascended. But He did go to Heaven from that sacred Mount. His own disciples watched Him, gazing sorrowfully after Him until He had passed out of their sight. It was then that the angels assured them that He would return.

It is no surprise that Christ should have ascended to Heaven. It was His home, from which He came on the errand of redemption. Having come to earth with a program, and having known His program, and having completed it in minutest detail, He ascended to the Father.

These are but a few of the great and fundamental facts concerning Christ. This is the Christ of the Bible, in whom the Christians believe and in whom they rejoice and hope. He is their righteousness; their sanctification and their redemption. He is their Lord and coming King. It is He in whose name we gather, whom we honor, and in whom we glory.

Wonderful, indeed, is our Lord Jesus Christ! No surprise is it, that the prophet should declare long years before He came, that "His Name shall be called Wonderful."

It is to such a Christ as this that we invite every man, woman and child. A Christ wonderful enough to save to the very uttermost, all that come unto Him. This wonderful Christ may be your Christ, your Saviour, today.

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I term C. F. & L. the most meaty periodical which comes to my desk, and I may add the most highly prized.—Rev. C. L. E.

# For Your Scrap Book

## Christmas Christianity

There have been many varieties of Christianity since the day when Christ brought the original, genuine article to the world. But the very best kind of all is Christmas Christianity. The quintessence of the Christian religion is agreeableness. We have had all kinds of faith, orthodox and heretic, cave-dwelling, crusading, cathedral-building, protesting, conforming, plain and complicated, ritualistic and crude; and if you get confused and want to know what really the true faith is, an excellent plan is simply to try and make the people about you happy. I will not say that will save your soul, for I am not authorized to decide here upon so important a matter; but if causing joy and light in hearts near you be not a saving act and the essence of salvation, certain it is at least that such actions have the flavor and the odor of Heaven. Once a year we leave the doubts and doctrines about Jesus and simply feel his personality. What a pity that we cannot take the Christmas feeling and butter it all over the dry year!—*Dr. Frank Crane.*

## The Joys of Christmas

The ringing bells of Christmas sound out a joy-note to the world. What sweet memories of Childhood cluster around Christmas! The hanging up of the stockings, and the shouts of Christmas morning still ring along the years. The story of the shepherds and the angels still vibrates in Christian hearts. The search of the wise men: wise men still seek Jesus. Every year Christmas is becoming more and more dear to the heart of the nations. A revival of trade tells the merchant that Christ has come.—*Dr. William M. Young.*

## Christmas Bells

I heard the bells on Christmas Day  
Their old familiar carols play,  
And wild and sweet the words repeat  
Of peace on earth, good will to men!

I thought how, as the day had come,  
The belfries of all Christendom  
Had rolled along the unbroken song  
Of peace on earth, good will to men!

Then pealed the bells more loud and deep:  
"God is not dead, nor doth he sleep!  
The wrong shall fail, the right prevail,  
Of peace on earth, good will to men!"

—*Henry Wadsworth Longfellow.*

## Star of the East

Star of the East, that long ago  
Brought wise men on their way  
Where, angels singing to and fro,  
The Child of Bethlehem lay—  
Above that Syrian hill afar  
Thou shiniest out tonight, O Star!

Star of the East, the night were drear  
But for the tender grace  
That with thy glory comes to cheer  
Earth's loneliest, darkest place;  
For by that charity we see  
Where there is hope for all and me.

Star of the East! show us the way  
In wisdom undefiled  
To seek that manger out and lay  
Our gifts before the child—  
To bring our hearts and offer them  
Unto our King in Bethlehem!

—*Eugene Field.*

## The Time Draws Near

The time draws near the birth of Christ:  
The moon is hid; the night is still;  
The Christmas bells from hill to hill  
Answer each other in the mist.

Four voices of four hamlets round,  
From far and near, on mead and moor,  
Swell out and fail, as if a door  
Were shut between me and the sound:

Each voice four changes on the wind,  
That now dilate, and now decrease,  
Peace and good will, good will and peace,  
Peace and good will, to all mankind.

—*Alfred Tennyson.*

### That Holy Thing

They were all looking for a king  
 To slay their foes and lift them high;  
 Thou cam'st, a little baby thing  
 That made a woman cry.

O Son of Man, to right my lot  
 Naught but thy presence can avail;  
 Yet on the road thy wheels are not,  
 Nor on the sea thy sail!

My how or why thou wilt not heed,  
 But come down thine own secret stair,  
 That thou mayst answer all my need—  
 Yea, every bygone prayer.

—George MacDonald.

Christmas creates and nourishes the spirit of brotherhood, a brotherhood which will one day leave no room upon earth for hatred, or race prejudice, or war.—Dr. William M. Young.

### Liquor with no Regrets!

JUST outside New York City the other day I saw a huge billboard advertisement of a certain brand of liquor. In box-car letters were these words, "The Liquor with No Regrets." Obviously, none of the liquor manufacturers has any regrets in presenting their wares to the people. But few are so brazen as to announce publicly that there are no regrets connected with this liquor. I'd like to put some questions to all liquor manufacturers, all liquor dispensers, all liquor stockholders, all renters of property to liquor sellers.

Do any of you REGRET that you are dealing out a poison to your fellow human beings? Scientists the world over insist that liquor is not a stimulant or a food, but a poison. The human body is made up of 13 trillion cells. Each cell is covered by a protective membrane. Alcohol, taken into the body, dissolves this membrane and paralyzes the cell. It thus strikes at the very foundation of our physical existence and damages the material that enters into it. When a man is in a drunken stupor, it means that important cells throughout the body have been completely paralyzed. Liquor leads

to Bright's disease, cirrhosis of the liver, tuberculosis, apoplexy, fatty degeneration of the blood vessels and of the heart. It greatly injures the tissues of the brain. Dr. C. C. Weeks, the British authority on alcohol, declares that liquor is one of the four great scourges of civilization—cancer, tuberculosis, and vice diseases, being the other three. You who profit from liquor, is this a source of no regret at all to you?

Liquor has terrible psychological effects. It blunts the capacity of self-criticism, sound judgment, self-control. It causes a feeling of "I don't care." It makes one reckless of consequences. Every day hundreds of girls, under the influence of liquor, lose their honor and virtue. Hundreds of young men, under the influences of liquor, commit robbery, murder, and other crimes. Alcohol is notorious for its reduction of the skill and efficiency of men who drink it even moderately. Alcohol is a habit-forming poison. When a man is drunk, he is temporarily insane. Dr. Kraeplin, world authority on alcohol, says that one-third of all the mental disorders observed at Munich could be attributed to alcohol. Through the use of alcohol, hundreds receive serious brain injury which shows itself in all sorts of vices, laziness, immorality, crime. You who profit from liquor, can you face this with no regrets?

The sociological effects of liquor are appalling. To the home it brings inefficiency, low wages, bad housing, poverty; it increases selfishness, neglect, cruelty. It strikes at the child unborn. Investigations have shown unmistakably that as high as forty per cent of the children of drinkers have been born defective. There is a decided increase in automobile accidents. Due to automobile accidents there are more than thirty thousand deaths in the United States annually. More than forty per cent of these show liquor to be a contributing cause. Does this make no impression on you who profit directly or indirectly from liquor?

Atticus Webb insists that thirty-seven per cent of the pauperism in the United States, forty-five per cent of the child destitution, indeed seventy-five per cent of all the crime in America is due to liquor. And do you who profit from liquor have no REGRETS? Of what are your hearts made?—*Nat G. Long, in Wesleyan Christian Advocate.*

## Education in Peril

DR. KARL COMPTON is president of the Massachusetts Institute of Technology. His speech at the dedication of the Abbott research laboratory in North Chicago a few days ago provided another reminder to the country of the peril in which private educational institutions find themselves today as a result of recent trends in government. High taxes are drying up the sources of gifts and endowments. Low interest rates are reducing the income available from existing endowments. The same thought was expressed a short time ago in an address in New York by the Rev. Dr. Ralph Cooper Hutchison, president of Washington and Jefferson College.

Both men, looking ahead, foresee increasing dependence of education and research upon government funds. Dr. Hutchison predicted that if the present trend continues there will not be an independent college in the United States in another fifty years. The German universities, like the Russian and Italian, were state supported, he reminded his audience. They were therefore easily captured by regimes which hate and fear freedom of inquiry.

As a man acquainted with the ways of government, Dr. Compton foresaw the distribution of appropriations for research on pork barrel principles. If that danger were avoided the money would probably be parceled out on some formula which would result in treating the competent and the incompetent on terms of equality.

These men know what they are talking about. Unless the present policies

of the government are reversed the private educational institutions are doomed. The resultant loss to research and education will be irreparable. It will not minimize the loss to know that the trend in government which destroyed freedom of inquiry was to no small extent the product of the wishful thinking, shortness of vision, and loose talk of a good many of the professors in the endowed institutions.—*Chicago Tribune of October 10, 1938.*

## The Bible

It is the one book in the world that reveals a God infinitely above our own natural imaginings, worthy of our love and worship, and inexhaustible in His wonderful nature.

The heart of man the whole world over ever hungers for God. St. Augustine cried, "Lord, Thou hast made us for Thyself and restless are our hearts until they rest in Thee." The Bible message is God's perfect answer to that despairing cry of our Spirit-starved humanity.

The Bible is a miracle—one coherent message written by God's prophets over a period of centuries, comparable to nothing else on earth.

It treats nature with a dignity and comprehension comparable to no other book ever penned.

It treats the book of nature too, as a world of parables of the spiritual life, as the spirit of man, disclosed in his language of metaphor, trope, parable, and allegory has always unpremeditatedly held it to be.

Alone does it reveal sin as the act of a traitor in rebellion against God.

It reveals God's righteousness in Christ, His judgment of sin, and His great mercy to every sinner who trusts Him.

It is an intimate revelation of Christ, God-man, the only Saviour of the world, to all His followers the Way, the Truth, and the Life.

It reveals God's gift of His Holy

Spirit—our ever-present Guide on our earthly pilgrimage.

It is the one book in the world which is always young and fresh and inspiring.

The Bible has stood the persistent assaults of Satan and all its enemies through all ages and it goes on shining with ever-increasing luster.

Whatever there is in civilization that is worth while rests on the Bible's precepts.

If only half the people would accept and apply the Bible whole heartedly myriads would be won to Christ and the terrors which threaten our nation today would all vanish, and peace with her attendant blessings would reign.

Everywhere and in all its teachings the Bible claims to be the authoritative Word of God, and as such I accept it. Well has one said:

This Book, this holy Book, on every line  
Marked with the seal of high divinity,  
On every leaf bedewed with drops of love;  
This lamp from off the everlasting throne,  
Mercy took down, and in the night of Time  
Stood, casting in the dark her gracious bow;  
And evermore beseeching men with tears  
And earnest sighs, to read, believe, and live.

—Dr. Howard A. Kelley

### Know Its Power

What do you know about the power of the religious press of America? Has it occurred to you that every week, year in and year out, it goes into hundreds of thousands of the finest homes in the United States? That it is read and re-read and passed along from one family to another? That hundreds of thousands of people, among them the outstanding leaders of thought in this country, have faith in the high integrity of these journals and that their lives are motivated by the principles for which they stand.

Alongside the chaotic life of the world today, as you see it mirrored in your daily paper, put the world that is visioned in the pages of the religious press.

For which would you vote—the world as it is or the world as the religious

press believes it can be, the Christian world for which that press pleads in its every issue?

And remember the constant reiteration of that plea, as it goes into hundreds of thousands of homes.

*Don't underestimate the power of your religious press!*

This material was released by the Associated Church Press, an organization of the editors of the various denominational organs in the United States, practically each of which is facing a financial crisis amounting almost to a life-and-death struggle for existence.

### What One Tract Did

A young Frenchman who had been wounded at the seige of Saint Quentin was languishing on a pallet in the hospital when a tract that lay on the coverlet caught his eye. He read it and was converted by it. The monument of that man may be seen before the Church of the Consistory in Paris, standing with a Bible in his hand—Admiral Coligny, the leader of the Reformation in France. But the tract had not yet finished its work. It was read by Coligny's nurse, a Sister of Mercy, who penitently placed it in the hands of the Lady Abbess, and she, too, was converted by it. She fled from France to the Palatinate, where she met a young Hollander and became his wife. The influence which she had upon that man reacted upon the whole continent of Europe, for he was William of Orange, who gave religious liberty to the Netherlands.

### The Bible

I believe this Book to be, for the ends in view, a perfect expression of its Author's Mind and Will. It is not responsible for man's misunderstanding of its contents, or perversion of its meaning; for his narrowness and bigotry, his unreason or uncharity; for his scientific arrogance or unscientific ignorance.—A. T. Pierson, D.D.

## The Bible

It is the treasure store of all wisdom, the foundation of all education.

Following its loving Saviour, Churches live: building on its deathless precepts, they stand monumental, the light-houses of the world.

Its historic annals reveal more than all the other records of ancient days.

It traces unerringly the origin, growth and fall of mighty empires.

In its biographies we have the deepest psychology and philosophy.

Its law is the foundation of all laws.

To it we owe our schools and universities. Wherever it is freely read, we find the greatest intelligence. It is the inspiration of clergy, parent and teacher.

It is the supreme textbook of life and the authoritative pedagogical book of all times.

Governments live only as they follow in its paths of justice and right.

Before its matchless wisdom, wise men of all ages bow as they from the East did before the Great Teacher, the Son of God.

Forever the inspiration of Motherhood, the most wonderful Mothers of earth are found where its message of love is proclaimed and accepted.

Glorifying' home life, it is the great book for all parents; it reveals the Eternal Home and the Everlasting Father and Jesus as the only way thereto.

To the old and the young, to the sick and the well, to the poor, the friendless and the sinner, it comes to each with comfort and healing and hope from the Holy Ghost.

It is the Book of God and pre-eminently the Book of all ages: it comes from the very heart and hand of God and, best and greatest and kindest of all, it tells of the redeeming Blood of Jesus, Saviour of all accepting Him.—*Joseph Harmon.*

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The noblest life is often the product of sanctified tribulation.—*Lockyer.*

## Isms in Our Schools

In the second half of the previous century came the secularization of American thought and education. Evolutionism, the Higher Criticism, Naturalism, Pantheism, the repudiation of theology and divine revelation in the supposed interest of philosophy, and the glorification of the natural sciences—these were some of the intellectual movements which captured the imagination and allegiance of the leading educators and became entrenched in the colleges and universities of the land. That this should be the case with the secular, tax-supported colleges and universities was to be expected, but that this virtual repudiation of the principles of the historic Christian Faith should also penetrate into the denominational colleges, founded and supported by the Church, may seem more surprising. Yet that is exactly what has taken place.—*Calvin Forum.*

## Casting Anxiety on God

1 Peter 5:7

Today is a slender bridge which will bear its own load, but it will collapse if we add tomorrow's. In every year there are 365 letters from the King, each with its own message—"Bear this for me." What shall we do with the letters? Open them a day at a time. Yesterday's seal is broken; lay that letter reverently away: yesterday's cross is laid down, never to be borne again. Tomorrow's letter lies on the table; don't break the seal.

For when tomorrow becomes today, there will stand beside us an unseen Figure; and His hand will be on our brow, and His gaze will be in our eyes, as He says, with a loving smile, "As your days are, so shall your strength be." The golden summary of our life is to be this: as to the past, a record of gratitude; as to the present, a record of service; and as to the future, a record of trust.—*Gospel Minister.*

## The Eternal Throne

*Psalms 45:6*

The nationalities of earth are to help build characters for the kingdom of God. They are only temporary, while the throne of God is eternal. In this work of building, the nation is for the protection of the home, the business life, the school, the property, the life, liberty and pursuit of happiness of the individual. The republic gives freedom of thought, of speech, of publication, of worship, and the privilege of obeying the higher government of the Almighty.

The pillars of truth on which good government is founded are continuous in the support of the throne of God. Law and penalty, two of these shining shafts, must be kept in their places, or the temple falls. The Sermon on the Mount was for the regulation of individual life between man and man, but nations must enforce law and administer penalties, as a miniature of God's execution of justice and righteousness. Power, physical, mental and spiritual, belongeth unto God, and is delegated to earthly government, to use in defense of the right.

The river of life of all true earthly government flows from underneath the heavenly throne. It blesses everything whither the river cometh and beareth on its bosom immortals to the wider, grander sea shining before the throne of God. It is there that the voyagers finally sing, "Blessing and honor and power and glory be unto Him that sitteth upon the throne forever and ever."

—E. W. Caswell, D.D.

## Zest in Service

*Nehemiah 8:10*

Work becomes play when one is absorbed in a mighty purpose. The poet's pleasure is in giving expression to the music in his heart. The preacher's joy is when he can touch other hearts with the flame that is burning in his soul. Thinking God's thoughts after Him and feeling God's love reproduced in our

own manhood, are enough to fill an angel's being with sublime rapture and enthusiasm. God in history, God in nature, God in human hearts, are the fountains of deepest joy, highest pleasure and widest happiness. Mere recreations and momentary amusements should be to rest the soul and body, that higher flights may be attained.—E. W. Caswell, D.D.

## Happiness

*James 5:11*

Happiness is one of the objects of creation. God wants all His children to enjoy Him and His dominion forever. Each individual has his own peculiar idea regarding what will make him happy and is willing to sacrifice much to attain his ideal. The child thinks of its toy, the youth of his sports, manhood of his goal, power, success and ambition; old age, of a comfortable home and support. But nothing of a temporary or material nature will long satisfy the deep longings of the soul. Only one kind of happiness lasts, never wears out, namely, soul rest in God. Every other kind of pleasure becomes unsatisfying.

Happiness means wholeness; the joy of the mind alone or the body alone cannot make complete happiness. There must be the joy of the Lord to produce the perfection of enjoyment. Some are happy today and miserable tomorrow, having only one faculty supplied with pleasure. Spiritual joy thrills all other innocent delights with new power. It makes even tribulation yield the peaceable fruits of righteousness. True happiness is trusting God to care for soul, body and spirit. Then no possible calamity can disturb you. You will become so absorbed in the happiness of others that you will forget yourself, thrilled with the highest pleasure from the heart of the Eternal.

Counting mercies helps happiness; sharing the troubles of others lessens your own sorrows. Benevolent giving arouses every fine emotion of manhood.

—E. W. Caswell, D.D.

# The Library Table

Conducted by Harry Rimmer, Sc. D., D. D.

**The Seventh Angel.** By Berry Stewart  
Crebs, A.M., M.D. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Price, \$1.50.

It is a most distressing and unwelcome task that confronts a reviewer who finds himself under the moral obligation to condemn the brain child of another writer.

This book purports to be an exposition of the revelation of St. John. Upon even a casual examination, however, it is found to be a compilation of dogmatic assertions which have no basis in fact and seem to spring entirely from the fertile imagination of the writer.

In many long years of reading and reviewing books, we have never met with a single volume that contained so many inaccuracies and wild assertions. Most writers in expressing their opinion on admittedly controversial subjects, give the background and reason for their interpretation. Dr. Crebs, however, is content to speak with finality. He sets forth his conclusions and gives no grounds or evidence to show how he may have arrived at his lurid interpretations.

The book is dedicated to the so-called historic theory of interpretation of the Book of Revelation. In his preface, the writer lays down as a basic principle, "the descriptions of the things that must shortly come to pass, are shown by symbols instead of realities." He further states that this "is revealed by the word 'signify' in the first verse of the first chapter. This word explains that the book was signed to John. That is, shown to him by means of signs or symbols." Any casual student of the New Testament text would be pretty apt to know that the word here used—signify—is a word that generally applies to prophetic utterances and is, with two exceptions, restricted to the writings of John.

The word under discussion is the Greek word *semaino* and occurs six times in the New Testament text. Four times it is used by John in a prophetic sense. Its first occurrence is in John 12:33, when Jesus said "And I, if I be lifted up, will draw all men unto Me." John said that this statement was uttered, signifying the death that He should die. The second use of the word occurs in John 18:32, when Pilate taunted the leaders of Israel, saying that they should take Jesus and judge Him themselves; the Jews replied that it was not lawful for them to put any man to death. The comment of John upon this episode was that Jesus so spoke that it might be fulfilled that which He had portrayed when He spoke, signifying what death He should die. Once more, John uses this word—John 21:19; this time in his cryptic utterance to Peter, he portrayed the manner of Peter's death also. John's final use of "semaino" is in the introductory verse of the revelation. In this instance, John uses the word to state that Jesus signified the Unveiling by His angel unto His servant John.

The only other occurrences of "semaino" in the New Testament text, occurs in 11:28 where Luke tells how the prophet Aggabus arrived at Antioch, signifying by the Holy Ghost that a famine was coming. There was nothing cryptic, nor mystical, about that prophecy. It was the grim utterance of a terrible actuality. The second occasion on which Luke uses the word "semaino" is in Acts 25:27. Here he quotes the words of Paul, who said to King Agrippa that it was not reasonable to try a man without signifying the crimes charged against him.

The word, then, does not mean to obscure by signs or symbols, but rather to make plain to the understanding and

comprehension. When John uses this word in a prophetic sense, he merely refers to the unveiling by any means, of future events which clarify the words of the speaker.

The English language does not bear out the basic demand of Dr. Crebs. According to Webster's New International Dictionary, the word "signify" means: to show by a sign; to communicate by any conventional token, as words, gestures, signals or the like; to make known; express; to mean; import; denote; betoken. The synonyms are, express, manifest, declare, utter, imply, mean, etc.

How easy it is to reason from a false premise to an incorrect conclusion, is manifested by the balance of this book.

Proceeding dogmatically on the basis that all the messages and figures of the Book are symbolic, the author, naturally, feels under the obligation to interpret those symbols by some historic actuality. He comes to the weird conclusion that Israel was translated to Heaven at the Ascension of Christ. That the World War and the world depression following the war, are fulfillments of vital chapters of the prophetic section of the Book of Revelation, and that the downfall of the Sultan and the change in Mohammedanism in the dark ages fulfills much of the prophecy that most commentators refer to a date still future. He finds the approximate year of the Second Coming of Christ and, thus, falls into the basic error of un-Scriptural dogmatism. He solves, to his own satisfaction, the debated questions concerning the connection of the Second Coming of Christ and the time of the Millennium, etc., to the point of weariness.

A second basic error of the writer is his apparent failure to comprehend the meaning of the Greek word "apokalupsis." He holds this to be revelation in the sense of foretelling the future. The majestic and higher meaning, literally, "The Unveiling of Jesus Christ," is apparently unknown to this writer. Therefore, instead of finding the events of Revelation to be incidental to the Com-

ing and Reign of the Saviour, he makes them to be symbols of past history and of some events still to transpire.

Once again it becomes apparent that without the pre-millennial key the Book of Revelation must remain obscure to the most devout reader.

Some of Dr. Creb's conclusions are peculiar to the point of weirdness. On page 34, when he deals with the 8th verse of the 4th chapter of Revelation, he has an ingenious explanation for the four beasts, each of whom had six wings about him. These celestial beings who chant, "Holy, Holy, Holy," about the throne of God, are not celestial beings to the understanding of this commentator. Rather, he says, that they are Israel. In the first chapter of Ezekial, Israel are the cherubims beneath and upholding the throne of God and had only four wings; but now, in the fourth chapter of Revelation, since they are in the midst and around the throne, they have six wings. He states that in the time of Ezekial, Israel was beneath the throne of God, but now after the first coming of Christ, Israel, is in the midst of the throne and round about the throne. He dogmatically asserts that Christ at His Ascension, has taken Israel to Heaven, just as He will take His saints to Heaven with Him at His Second Coming and Ascension.

The authority for so weird and far-fetched an exegesis is totally wanting in the text of the book. Similarly, when he states that Israel is nearer to the throne than are the angels, there is no authority given for his peculiar idea.

We would not weary the reader by an exhaustive comment or criticism, but cannot refrain from pointing out the odd position of this writer concerning the Second Coming of Christ. He seems very clear on the point that the Lord returns to earth only long enough to raise the dead and gather the saints, and that He then returns back to Heaven, taking the glorified company with Him. This glorified company remain in Heaven for the thousand years, which he interprets to

be a thousand years of judgment. At the end of the judgment millennium, a throne of righteousness is erected and all, including the justified of the first resurrection, are judged before that great white throne.

The writing of an adverse review, as we have said before, is a disagreeable task but, an editor is under the moral obligation of satisfying his conscience in the fulfillment of his duties. The simplest and kindest thing that we can say about this work is, that it is Scripturally improbable and mentally messy. We can only advise our readers to save their \$1.50. If the reader is interested in the Book of Revelation, let him content himself with some standard and credible work such as the well known writings of Ironside, Evans, etc.—H.R.

**The Holy Spirit.** By J. A. Huffman, D.D. The Standard Press, Marion, Indiana. Price, \$1.00.

Dr. Huffman is well and favorably known to the Christian world, not only through his position as Dean of the Taylor University School of Religion but also through his long connection with the incomparable Winona Lake Bible Conference in Indiana. At this latter place, Dr. Huffman has long been the Dean of the Winona Lake School of Theology, which conducts summer sessions only.

In a book of nine chapters, totaling 186 pages, clearly printed in bold type, with spacing wide enough to make reading easy on failing vision, the book presents an attractive format. We presume it would be difficult for any one to write much that is new concerning the Person and Work of the Holy Spirit and it might also be wise to apply the adage to this subject, "If it is new, it isn't true; and if it is true, it isn't new." Nevertheless, Dr. Huffman has produced a compelling and attractive presentation of the truth concerning the Holy Spirit, both in His Person and Work.

The book would be a delightful gift

to any new convert or young believer, as it unfolds in a natural, simple, but compelling fashion, the power of the Spirit to make the Christian life successful and real.

The presentation of the work of the Spirit in bestowing gifts on believers, is not only sound but sane.

The final chapter of the book, deals with a Spirit-filled life and attempts to make applicable to the reader the powers and graces of the Spirit that are previously catalogued in the main body of the book.

To show the sane position and clear-cut understanding of his subject that is manifested by Dr. Huffman, we quote from his book this paragraph found on page 172:

The baptism with the Spirit and the consequent fullness of the Spirit cannot be predicated of the individual until the heart has been cleansed and completely fitted for his indwelling, and the Spirit occupies it without an inward rival. Every person who will have it, is honored with the ministry of the Holy Spirit in his conviction of sin; he is ministered to by him at every point of the soul's need, and when the heart is ready for his unrivaled possession he claims and occupies it. It must be emptied of everything foreign to God, before he will fill it. Thus the fullness of the Spirit is an exclusive fullness. Every Christian has the ministry of the Holy Spirit—has had him in that sense, from his earliest conviction—but only when fully yielded, cleansed, and possessed can it be truly said of him, that he is filled with the Spirit. He is first born of the Spirit, and subsequently filled with the Spirit.

It will be noted by careful reading of the above cited paragraph that Dr. Huffman clearly distinguishes, as does the Scripture, between the early work of the spirit of God, by which men are converted, and the later work of the Holy Spirit, by which men are filled for His service.

Without qualification we recommend this book and commend it to the mature saint as well as to the young believer. The price is modest and the book should be in the library of every minister as a loan copy for interested parishioners.—H.R.

**Christ for Every Turn.** By Karl Frederick Wettstone, D.D. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Price, \$1.00.

This lovely writing is composed of a series of sermons by the pastor of the First Presbyterian Church at Wichita Falls, Texas.

Dr. Wettstone looks at the problems of living, not only through the eyes of a minister of the Gospel, but also through the lens of broad experience gained as the President of two great universities. In a keenly analytical spirit, that is tempered by the sweetness and grace of one who believes the Gospel, this author looks at twelve problems of the world today.

He has the courage and the consecrated audacity to preach to lovers, newlyweds and bachelors of both sexes. With a reverence that is evidently grounded upon the fragrant memory of a mother who was able to inspire Christian ideals in his own heart, the author preaches to mothers from the great examples of the Scripture. Again, with a courage unusual in our day, Dr. Wettstone preaches to the unemployed, in practical, helpful and evangelistic fashion.

This reviewer is in hearty agreement with the crux of his sermon, namely, that the pastor's first duty to the unemployed is to lead them to a salvation for their souls by faith in Jesus Christ.

Perhaps the cleverest chapter of the book is the author's interview of Satan. In this imaginary interview with the great tempter of the human race, an entire life philosophy, predicated upon the revelation of the Scripture and illuminated by the lives of countless thousands, is presented in a clear-cut fashion that carries weight and conviction.

Books of sermons are more or less a drug upon the market. Most of them are not read beyond the immediate circle of friendship enjoyed by the author. This one, however, deserves to take its place in the ranks of living literature. We commend it without qualification to all who enjoy uplifting books.—H.R.

**John Three-Sixteen.** By R. L. Moyer, D.D. The Family Altar Book Shop, 200 Plymouth Bldg., Minneapolis, Minn. Price, \$1.00 cloth; 60c. paper.

This delightful little book of 127 pages, bound in a bright attractive blue, would make an ideal gift for an anniversary or a Christmas greeting. The ten chapters of this meditation are constituted of a critical, helpful exposition of the phrases of this famous key text of the New Testament.

Dr. Moyer, one of the most popular teachers and expositors of the entire Northwest, maintains his readable style without sacrificing his exegetical powers in this publication. He points out clearly that John 3:16 begins with God and ends with the eternal life, and that you are between the two extremes. The "you," of course, is the "whosoever" of divine revelation.

The book is attractively bound, but it would have been somewhat improved had it been printed in larger type and thus been made physically easier to read. With this single exception, we endorse this book as being on a par with the other writings of this great teacher.—H.R.

**Christianity and War.** By J. A. Boord, A.M., D.D. The Lutheran Literary Board, 8th & Elm Sts., Burlington, Ia. Price, \$1.50.

This book is written from the heart of a man who strongly desires to see peace among the nations and the discontinuing of the shameful record of human history encompassed in the small, but horrible, word "war."

The author has sought to deal with the Old Testament, as well as the New, and would be commended by any clear thinker for his attitude toward the redemptive work of Christ and the campaign that Jesus wrought to redeem the world from the consequence of sin. He recognizes that Christ Himself engaged in a warfare. The campaign that Jesus waged resulted in His own death, but brought life to all who would accept and believe.

His conception of Christ is the New Testament conception and the book has a wholesome and inspiring attitude toward the truths of the Word. This reviewer feels that the one weakness of the book is his failure to recognize the hopeful promise of victory over war that is maintained by the pre-millennial teachings of the entire Word of God. We take exception to the author's foundation that "man by his inventions has made the whole world into one brotherhood." Spain, Europe, Asia, all rise with united voices to denounce such a statement wishful thinking. Nevertheless, the book is thought-provoking and earnest, and we recommend it to your study.—*H.R.*

### Joy in Prospect; Friend Talks with Friend.

By Pleasance M. White. Thynne & Co., Ltd., London, England. Price, 1/6.

A group of Pollyanna essays on such subjects as pluck, perseverance, promise and careers, which is really two volumes in one.

The second half of the book consists of friendly advice and suggestions offered in the form of essays on almost every subject that the author could introduce. It is a sort of Walter Winchell hodge-podge that left the reviewer peculiarly unmoved at the end of the first reading. Aside from the fidelity of the writer to the accepted premise that study of the Word of God is a beneficial exercise, the book seems to serve no good purpose.—*H.R.*

**The Three Bears.** By Bertha M. Moore. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Price, 50c.

Eighty-eight pages printed in large type, in clear and readable fashion. This is a collection of 8 bedtime stories that will be particularly interesting to children of a tender age. We rather believe that the younger the child, the more interest he will manifest in these stories. Unobtrusively practical lessons of a moral nature are introduced in such

fashion that they arouse no antagonism or suspicion of their helpful purpose.

If you are of that vast company whose children clamor for bedtime stories, you will find 50c. invested in this book to be a wise investment indeed.—*H.R.*

### Sorrows and Stars.

By Herbert E. Lockyer. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Price, \$1.00.

An attractively bound book printed in type a wee bit too small, covering 135 pages in the typical and attractive style of this eminent preacher.

The volume consists of 14 short sermons on more or less obscure texts of the Scripture, which are joined together, apparently, without rhyme or reason, but which are justified by their clever and spiritual presentation.

Dr. Lockyer has a gift for contrast and his mind seems to function best in developing the obscure.

This book is wholesome, encouraging and delightful to read and we are delighted to commend it to the reading public.—*H.R.*

**Tomorrow Begins Today.** By Bertha M. Moore. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Price, \$1.00.

The book of fiction for young children previously reviewed, does not prepare our mind adequately for this weightier work by Miss Moore. The book consists of a challenge to all who exercise any leadership over the youth of the present generation. The writer holds that a revival among our young people is not only essential, but has begun throughout the United States of America. With that idea in mind, she writes concerning the need and technique of soul-winning among children and older young people.

For those who would do personal work with the youth, the book is of inestimable value.

The type is a bit too small for comfortable reading, but the contents are inspiring and helpful, as well as of practical application.—*H.R.*

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New, but soiled cover, books—Christ and His Religion, *Reid*, cost \$1.50—50c, Pulpit Bible Reading, paper, cost 25c—10c. Nature and Culture,

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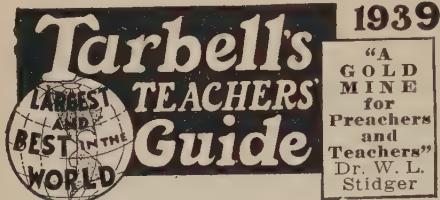
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